NOTES ON THE LANGUAGES

OF THE

SOUTH ANDAMAN GROUP OF TRIBES

BY

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PREFACE.

THE present work forms a part of my Record of the Andamanese, undertaken for the British Museum and the Government of India; and in it I answer the Questions in Chapters XLII, XLIII, and XLIV of "Notes and Queries on Anthropology, as regards the South Andaman Group of tribes.

The Andamanese languages are very copious, the people having names for many animate and inanimate objects, and words to express the parts of those objects, their actions, and conditions, in great detail.

A complete Dictionary of any one Andamanese language would contain many thousand words, and would involve years of special labour; my present intention, therefore, is rather to give a general idea of the languages, and mental attitude of the people of the South Andaman Group of tribes; and, with a Comparative Vocabulary and its Analysis, to show how the words and languages are constructed, and how the different languages compare with each other.

As the Andamanese race, in the Great Andaman, is now almost extinct, more than this cannot be done.

A coloured map showing the area occupied by each tribe accompanies the letterpress, and will be found useful in showing how geographical position affected languages and blended those of conterminous tribes into mixed dialects.

M. V. PORTMAN,
Officer in charge of the Andamanese.

PORT BLAIR, ANDAMAN ISLANDS;
The 8th November, 1896.

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NOTES ON THE LANGUAGES

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SOUTH ANDAMAN GROUP OF TRIBES.

CHAPTER I.

Mr. Man's and Colonel Temple's writings on the Áka-*Béa*-da language—Mr. Ellis's remarks—Comments on these writers.

As I have shown in my "History of our relations with the Andamanese," the Vocabularies and Notes on the Andamanese Languages published prior to 1880 are so meagre, giving no idea of the construction of the languages, and are so incorrect, as to be worthless. The first trustworthy writings on the subject, and indeed the only writings which treat of the grammar of the language, are those of Mr. E. H. Man, C.I.E., and Colonel R. C. Temple, C.I.E. These gentlemen first published jointly "The Lord's Prayer translated into the South Andaman Language," in 1877; and Mr. Man's work "On the Aboriginal Inhabitants of the Andaman Islands," published in 1883, with "The Report of Researches into the Language of the South Andaman Island," arranged by Mr. A. J. Ellis, F.R.S., from the papers of Mr. Man and Lieutenant Temple, and forming part of the Eleventh Annual Address of the President to the Philological Society, contain the remainder of their published writings.

In paragraph 12, page 56 of his book Mr. Man writes:—

> "As it is my intention to arrange and publish at an early date the results of my study of the various Andamanese dialects, I will not detain the reader with any further remarks on the subject."

The press of his official duties, and other occupations, have unfortunately prevented Mr. Man from publishing his work up till now,

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but the manuscript materials for his grammar (arranged by Colonel Temple and himself), are very copious, and his dictionary, containing over 6,000 words, deals very thoroughly with the Áka-*Béa*-da language, under which circumstances I have not thought it necessary to arrange a very large comparative vocabulary of the remaining languages spoken by the South Andaman group of tribes. The vocabulary at the end of this work contains about 2,300 words, which, with the explanatory notes, will I hope be found sufficient to give a good general idea of the nature of the languages spoken by the Andamanese.

Its value can only be scientific, as, there being no written language, there can be no Andamanese literature, and as the race will shortly be extinct, no study of the languages for colloquial purposes will be made. For these reasons also, I have contented myself with an English-Andamanese vocabulary and have not thought it necessary to write an Andamanese-English one.

Before expressing my own views on the Andamanese languages I will consider what little has been published of Mr. Man's and Colonel Temple's researches, for, on the principles enunciated by them, the present work has been based.

As Mr. Man's book appeared in the Journal of the Anthropological Institute for 1882, and is thus available for reference (the book form being out of print), I will simply refer to it by quoting the number of the page.

On page 50 Mr. Man uses the term *Bójig-ngíji* for the name of the South Andaman language about which he writes, but these words only mean in Andamanese "aborigines," or more literally, "our Andamanese," or, "The people of our group of tribes," and I prefer to give to each language the name of the tribe speaking it, in this case, "Áka-*Béa*-da."

He also adds that "the Andamanese are, as a rule, very conservative, and prefer to coin from their own resources, rather than to borrow from aliens, words expressing ideas or objects which are new to them."

I find that the Andamanese very readily adopt Hindustani words,

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that being the foreign language they most generally hear spoken, and incorporate them into their own language by adding Andamanese prefixes and suffixes; sometimes, in the case of the younger people, going so far as to assert that these hybrids are Andamanese words.

Before our advent, when even the tribes of the same group were shy of each other, no doubt they kept to their own languages, but I now find that a member of one tribe often uses words adapted from the language of another.

On pages 51—54 Mr. Man gives the forms of the possessive pronominal adjectives, but, as I shall presently show, I do not think that he sufficiently explains the fact that these are prefixes which exist separately and are merely combined for certain purposes with the pronouns given on page 51.

The prefixes are perhaps the most important part of the Andamanese languages.

On page 55 Mr. Man quotes Colonel Temple's remarks on the Andamanese languages which I reproduce here:—

> "The Andamanese languages are one group; they are like (*i.e.*, connected with) no other group; they have no affinities by which we might infer their connection with any other known group. The word-construction is two-fold, *i.e.*, they have affixes and prefixes to the root of a grammatical nature. The general principle of word-construction is agglutination pure and simple. In adding their affixes they follow the principles of the ordinary agglutinative tongues; in adding their prefixes they follow the well-defined principles of the South African tongues. Hitherto, as far as I know, the two principles in full play have never been found together in any other language. Languages which are found to follow the one have the other in only a rudimentary form present in them. In Andamanese both are fully developed, so much so as to interfere with each other's grammatical functions. The collocation of the words is that of the agglutinative languages purely. The presence of the peculiar prefixes

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does not interfere with this; the only way in which they affect the syntax is to render the frequent use possible of long compounds almost polysynthetic in their nature, or, to put it in another way, of long compounds which are sentences in themselves, but the construction of these words is not synthetic but agglutinative, and they are, *as words*, either compound nouns or verbs taking their place in the sentence, and having the same relation to the other words in it as they would were they to be introduced into a sentence in any other agglutinative language.

"There are of course many peculiarities of grammar in the Andamanese group, and even in each member of that group, but these are such as are incidental to the grammar of other languages, and do not affect its general tenour.

"I consider therefore that the Andamanese languages belong to the agglutinative stage of development, and are distinguished from other groups by the presence in full development of the principle of prefixed and affixed grammatical additions to the roots of words."

We will now turn to Mr. Ellis's report.

After quoting the above-mentioned remarks by Colonel Temple, he adds:—

"The South Andaman language consists in the first place of a series of base forms, which Mr. Temple reduces to roots. These forms may answer to any part of speech, and in particular to what we call substantives, adjectives, or verbs. These forms do not vary in construction, and are not subject to inflexion proper. Hence there is nothing resembling the grammatical gender, declension, or conjugation of Aryan languages; but the functions of such Aryan forms are discharged by prefixes, postpositions, and suffixes. It is only in the Pronouns, and Pronominal Adjectives, that there is anything which simulates declension. And it is only by the use of the prefixes that anything like concord can be established.

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"The Andamanese grouping which takes the place of gender is clear enough in the main. The Andamanese consider first, objects generally, including everything thinkable. Then these are divided into animate and inanimate. Of course the vegetable kingdom is included in the latter. The animate objects are again divided into human and non-human. Of the human objects there is a seven-fold division as to the part of the body referred to, and this division is curiously extended to the inanimate objects which affect or are considered in relation to certain parts of the body. These group distinctions are pointed out by prefixes, and by the form assumed by the pronominal adjectives. So natural and rooted are these distinctions in the minds of the Andamanese that any use of a wrong prefix or wrong possessive form occasions unintelligibility, or surprise, or raises a laugh, just as when we use false concords in European languages.

"These prefixes are added to what in our translations become substantives, adjectives, or verbs, and which for purposes of general intelligibility to an Aryan audience had better be so designated. But we require new terms and an entirely new set of grammatical conceptions which shall not bend an agglutinative language to our inflexional translation. With this warning that they are radically incorrect, I shall freely use inflexional terms, as Mr. Temple does throughout his grammar, meaning merely that the language uses such and such forms to express what in other languages are distinguished by the corresponding inflexional terms, which really do not apply to this."

With some of the statements which follow in the Report, such as that the plural in Áka-*Béa*-da is formed by the addition of "l'óng-*kálak*" to the singular; the remarks on the abstract and negative substantives; and the statements regarding the conjugation of the

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verbs (on page 55) I disagree; but my views regarding these subjects are stated in the body of this work, and need not be noticed here.

The table illustrating the use of the prefixes (on page 57) is most valuable, as is also that on pages 58 and 59, showing the forms of the possessive pronouns in relation to parts of the human body; and these two subjects are of the highest importance in the Andamanese languages.

Mr. Ellis is less happy when he quotes the "Letters to Jambu" as specimens of the way in which the Andamanese would converse, and considers them to be "genuine specimens of South Andaman literature." Of the five Andamanese taken by Mr. Man to the Nicobars, who are supposed to be the joint authors of the Letters, only one, a lad named Íra *Jódo*, was of the Áka-*Béa*-da tribe; Íra *Kāūro* and Bía-Ī-*dal* being of the western sept of the *Púchikwár* tribe; Lāūra being of the eastern sept of the *Púchikwár* tribe, and speaking a dialect allied to the *Kol* language; and Wói being an Āūkāū-*Júwōī*; four out of the five were, therefore, writing in a foreign tongue.

As a matter of fact, as I shall show from the breaches of Andamanese etiquette, such as no Andamanese alone with his fellows would ever commit, which occur in the Letters, these were partly inspired by Mr. Man, and sent in the name of the Andamanese with him at the Nicobars to those at the Homes in order to let the latter know what the absentees were doing. On page 60 Mr. Ellis states:—

> "Mr. Man wrote letters for them at their dictation. He had to treat them quite like children for whom one writes letters, *suggesting subjects*, asking what they would say if they saw 'Jambu,' and so on."

While writing this I have read these Letters to Íra *Jódo* (the only Aka-*Béa*-da who was with Mr. Man at the Nicobars, and who is supposed to be one of the writers), in company with other Andamanese, and they did not understand what was meant. The Letters are sup-

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posed to have been written by young men to an elder, but the style is flippant, which is not in accordance with Andamanese customs; they contain sentences and ideas which the Andamanese would, of themselves, never use under such circumstances; and they are written in a style different from that in which the Andamanese talk to each other. It would take up too much space for me to re-write each sentence in these Letters, so I will only touch on a few points:—

Letter I.

Sentence 1.—"Mám Jambu." This is wrong.

"Jambu" was a name given by the men of the Naval Brigade to this Andamanese, but his real name was Túra, and though Mr. Man may have forgotten this the Andamanese with him could not have done so, for when talking to each other they do not use the nicknames we have given to them, but always use the proper Andamanese name. Moreover, to an elder, such a nickname would never be used.

This should have been "Māīa Túro-lá."

Sentence 2.

This should have been:—"M'ára-*dúru béringa*-da."

Sentence 3.

This should have been:—"T'ár-*āūlo chélia léáté* m'at-*yed yábá* l' *édá*-ré."

Sentence 4.

This should have been:—"*Áchi-tek* Már Lāūra *dákar bódia nāī.*"

Sentence 5.

This should have been:—"*Ñáká ól-len óda dídri*-nga *yábá.*"

Sentence 6.

This should have been:—"Már Wói l'óng-*wāūt tāīj*-nga *tápa*-da.

Sentence 7.

The first half of this is not understood at all by the Andamanese.

Sentence 8.

This should have been:—"*Óda lú*-nga *bédig, óda* l'áka-*chí*-nga *yába*-da."

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Sentence 10.

This is not understood by the Andamanese. "*Úba dóga* l'ár-*jeg-ṅga*" expresses the Andamanese mode of thought on the subject.

Sentence 11.

Andamanese would never use such a sentence in talking to each other. If one Andamanese suspects another of disbelieving him, and is really lying, he says nothing; if he is speaking the truth he says (with a gesture), "Look here; see for yourself;" but, until the other had shown signs of disbelief, he would never suggest to him to do so.

Sentence 12.

Similarly, as Andamanese do not consider it etiquette to show much astonishment, they would never make such a suggestion, especially to an elder.

Sentence 14.

This should be:—"*Káto méda árlá* l'ár-*dúru-len páli*-ré."

In sentence 15 the Andamanese are made to say that "they did not forget their own interests in a bargain," a point which they would never admit to others, however true it might be.

In sentence 19 Mr. Man translates "Tonsured" as "*Tálatim*-ré." This word means "bald," and "*Jér*-ré" should have been used.

In sentence 25 Mr. Man derives "Ót-*yúbúr*-da," "A Chief," from "*Yúbúr*" "to govern."

"Ót-*yúbúr*-da" means "a person with much property," "A rich man." All chiefs and governors among the Andamanese are "Ót-*yúbúr*-da," *i.e.*, "rich," but not all rich Andamanese are chiefs, though they may be spoken of as "Ót-*yúbúr*-da," nor do they govern.

Sentence 26.

This is one of a series of sentences used by Andamanese when bidding farewell to each other, and should follow, not precede, sentence 29.

Sentence 28.

No Andamanese would ever make such a statement. Sentences 27 and 28 are true English endings to a letter.

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Sentence 29.

Kám wāī molōichik means "We are going."

In the second Letter.

In sentences 30 and 31 the same mistakes occur as are mentioned in sentences 1 and 2.

Sentence 33 is scarcely the way in which Andamanese would talk of themselves. They would not boast of being gluttons. See also sentence 38.

Sentence 46.

Such words as "*Chiti yíti*-ké," cannot be considered good specimens of Andamanese literature. Throughout these Letters Hindustani, English, and Nicobarese words are thus introduced.

I may here mention that I was "the British Officer in charge of the Homes at Port Blair, who did not know the language, but, from an explanation furnished, read the phonetic writing to 'Jambu,' sufficiently well to be understood."

Although Mr. Ellis admits on page 60 that Mr. Man *suggested* the subjects to the Andamanese, he states on page 69 that the Letters show "the mode of thought of the natives, and what most occupies their attention" (which they certainly do not show); and that (which Mr. Man never claimed for them), "they are some of the very few expressions of genuine untutored barbarians which we possess;" whereas they are evidently the letters of an Englishman translated into the Áka-*Béa*-da language, by a mixed group of members of other tribes to whom Áka-*Béa*-da was a foreign tongue.

Mr. Ellis adds:—

> "The agglutinative nature of the language tends directly to the detection of basic forms, and Mr. Temple has very acutely pursued this into the theory of roots. He conceives that the roots are all properly monosyllabic, and generally end with a consonant, but that these monosyllables are frequently extended by the addition of a vowel or diphthong, or the same preceded by a consonant, in which the real meaning lies in the first syllable, though it has now been

lost, while the expansions serve as modifications. Occasionally the roots are of three syllables."

* * * * * * * * * * *

"The Andamanese have poetry, and that of a most remarkable kind. Their only musical instrument is a stamping-board to keep time, and to this rhythm everything seems to be sacrificed. The words, their order, the prefixes, the suffixes, the postpositions, are all more or less changed, the order of the words suffers, in short the poetical language requires a special study, which is the more difficult to give as songs are always impromptu, and not, as a rule, sung again after the one occasion for which they were composed, and then only by the composer."

The songs are very carefully composed, sometimes for days before they are sung, and therefore can scarcely be considered to be impromptu; they are often sung more than once, but it would be a gross breach of etiquette, which would probably lead to a fight, for one Andamanese to sing the song composed by another, unless the composer was dead. In the prose rendering of the song given on page 71, *Ngól* would be better rendered as *Ngó*, or, if referring to *Kúk*, as Ng'ót, as the full word *Ngól* is very seldom used in a sentence, the "l" being dropped. I notice this error also in the note to page 55, where *Dól mámí*-ké is given for *Dó mámí*-ké, *Dól mámí*-ré for *Dá mámí*-ré; also in the other tenses. This conjugation will be noticed again.

On page 72 Mr. Ellis comments on the durability of the language. He writes :—

"There is no proper record from which the past can be contrasted with the present state of the language."

He was evidently unaware of the value of Lieutenant Colebrooke's Vocabulary, which, written before 1794, gives words of the Jàrawa language exactly as they are used to-day.

He further states :—

"There are some names of places in the neighbourhood of Port

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Blair which cannot be explained. The Andaman names of places are all significant, and this shows that some words have entirely dropped out of use, or have become unrecognisably modified since such places were named."

The above has not been my experience, and I fear that Mr. Ellis has been misinformed. The Andamanese have always been able to explain to me the names of places, even when these names would seem to have some very remote origin, and far from thinking that the Andamanese languages show very rapid changes I am of opinion that, under the old conditions of isolation, they were very slow to change.

NOTE.—Mr. Man, having read the above chapter in manuscript, desires me to add that the Letters to "Jambu" were written in order to let the Andamanese at Port Blair know that their friends at the Nicobars were happy and well cared for. He purposely did not let the Andamanese with him write about the dance and hunt which form the staple of Andamanese conversation when these people are alone together, but intended that they should give the others some information about the new and strange things they had seen.

Mr. Man never intended that the Letters should be quoted as "specimens of pure Andamanese literature," or that they should show "the mode of thought of the natives, and what most occupies their attention"; and in criticising them, the incorrect conclusions based on them by Mr. Ellis are what I find fault with.

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CHAPTER II.

Colonel Temple's "Theory of Universal Grammar" with especial reference to the agglutinative languages of the Andamanese.

After having been stationed here as an officer of the European Garrison in 1876, it so happened that Colonel Temple was appointed Chief Commissioner of the Andaman and Nicobar Islands in 1894.

He took a kindly interest in my Record of the Andamanese, and to assist me in my notes on the languages presented me with a copy of a small work he had written in 1883, and which had been printed for private circulation only. This work is entitled "A Brief Exposition of a Theory of Universal Grammar," and was written specially with a view to overcoming the difficulties he had met with in compiling his grammar of the Áka-*Béa*-da language in conjunction with Mr. Man.

From this work I now propose to quote freely, as on the principles enunciated therein I have, as far as possible, endeavoured to frame my remarks on the Andamanese languages.

In the preface Colonel Temple states :—

"In conjunction with Mr. E. H. Man, since so well known for his researches into the anthropology of the aborigines of the Andaman Islands, I commenced in 1876 a grammar of one of the Andamanese languages, then an untouched subject. We continued the work in unison till 1878, by which time we had put together a voluminous grammar; but while it was still incomplete, circumstances obliged us to temporarily abandon the work. It was still in manuscript when Mr. A. J. Ellis, F. R. S., was good enough to examine it, and to notice it at length in his Presidential Address to the Philological Society in 1882. The arrangement under which the work had been jointly conducted by Mr. Man and myself, was, that he was to collect and be responsible for the materials, and that I was to be

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responsible for their proper compilation into a Grammar. In the beginning of this year, 1883, I found myself in a position to recommence it, and all the manuscripts were accordingly handed over to me once more.

"In the former compilation of the manuscripts my object had been to render the habits of Andamanese speech readily intelligible to persons accustomed to European methods of grammatical description, and I had accordingly adopted the usual way of presenting the rules of Grammar. The feeling, however, has been of late years growing stronger and stronger, that adaptations of the Latin and Greek Grammatical systems are no longer desirable in describing the natural laws of languages, especially of those which, like the Andamanese, are practically not inflected.

"In criticising my work Mr. Ellis said in his address :—

'These peculiar Andamanese prefixes are added to what in our translation become substantives, adjectives, and verbs, and which for the purposes of general intelligibility to an Aryan audience had better be so designated. But we require *new terms and an entirely new set of grammatical conceptions*, which shall not bend an agglutinative language to our inflexional translation. With this warning that they are radically incorrect, I shall freely use inflexional terms as Mr. Temple does throughout his grammar, meaning merely that the language uses such and such forms to express what in other languages are distinguished by the corresponding inflexional terms, which really do not apply to this.'

"Afterwards, writing privately to me, Mr. Ellis said :—

'Mr. Man has made so many additions on and to your manuscripts, that it will be necessary to re-write your work, and then I should like to suggest one or two things. Would it not be possible to throw over the inflexional treatment of an uninflected language?'

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"When therefore the manuscripts were returned to me, I determined to re-write them on the basis of the natural laws of the languages only. But this involved the consideration of the phenomena of human speech from an entirely new point of view, and led me to investigate the *laws* of speech as a whole, with the object of giving an exposition of the particular laws affecting the particular languages which I had to introduce to the intelligence of my readers. Hence my elaboration in outline of a Theory of Universal Grammar.

"The theory is based on the analysis of the one phenomenon which must of necessity be constant in every variety of speech, *viz.*, the expression of a complete meaning, or, technically, the sentence. Words are then considered as components of the sentence—firstly, as to the functions performed by them, and next as to the means whereby they can be made to fulfil their functions. Lastly, languages are considered according to their methods of composing sentences and words. This course of reasoning recommends itself to my mind as logically correct, and if it be so, must, when properly worked out, explain every phenomenon of speech.

* * * * * * * * *

"The familiar terminology of grammars of the orthodox sort has been changed. Thus the old familiar noun, adjective, verb, adverb, preposition, and conjunction, become indicator, explicator, predicator, illustrator, connector, and referent conjunctor, while interjections and pronouns become introducers and referent substitutes. Certain, also, of the adverbs are converted into introducers. Gender, number, person, tense, conjugation, and declension all disappear in the general description of kinds of inflexion, and concord becomes correlated variation.

"This has been deliberately done, because to have retained the

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old terminology would have involved giving new definitions to well-known words used habitually in other senses. Of course this is a personal matter, and personally I find it easier to apprehend and retain in memory the meaning of a new word, than to keep in mind a new definition of an old and familiar one."

Unfortunately this new Grammar of the Áka-*Béa*-da language has never been written, nor does it appear likely that it will be written. As the Andamanese race are almost extinct, my researches into their languages will probably be the last that will be made, so, premising that I have had no training as a grammarian or philologist, and merely endeavour to set down what I have learnt about the Andamanese languages in order to prevent all record of them from being entirely lost, I will in the following pages explain the languages of the South Andaman group of tribes as given to me by the Andamanese, with such light as I am able to throw upon their construction, etc.

The outlines of the grammar proposed by Colonel Temple which, owing to its being better suited to the requirements of uninflected languages than the ordinary grammar, is used, are as follows:—

"The *units* of languages are sentences. A sentence is the expression of a complete meaning. A sentence may consist of a single expression of a meaning. A single expression of a meaning is a WORD. A sentence may also consist of many words. When it consists of more than one word it has two parts. These parts are the SUBJECT and the PREDICATE. The subject of a sentence is the matter discussed in the sentence. The predicate of the sentence is the discussion on that matter in the sentence.

"The subject may consist of one word. It may also consist of many words. When it consists of more than one word there is a principal word and additional words. The predicate may consist of one word. It may also consist of

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many words. When it consists of more than one word, there is a principal word and additional words. Therefore the *components* of a sentence are words placed either in the subjective or predicative part of it, having a *relation* to each other in that part. This relation is that of principal and subordinate. Since the words composing the parts of a sentence are placed in a position of relation to each other, they fulfil *functions*. The function of the principal word of the subject is to indicate the matter discussed by expressing it. The function of the subordinate words of the subject may be to explain that indication, or to illustrate the explanation of it. The function of the principal word of the predicate is to indicate the discussion on the subject by expressing it. The function of the subordinate words of the predicate may be to illustrate that indication, or to complete it. The predicate may be completed by a word explanatory of the subject or indicative of the COMPLEMENT.

"Therefore, primarily, the words composing a sentence are either:—

"(1) INDICATORS, or indicative of the subject.
"(2) EXPLICATORS, or explanatory of the subject.
"(3) PREDICATORS, or indicative of the predicate.
"(4) ILLUSTRATORS, or illustrative of the predicate, or of the explanation of the subject.
(5) COMPLEMENTS, or complementary of the predicate.

"And complements are either indicators or explicators.

"Therefore also *complementary indicators* may be explained by explicators, and this explanation may be illustrated by illustrators. And *complementary explicators* may be illustrated by illustrators. But, since speech is a mode of communication between man and man, mankind speaks with a *purpose*. The function of sentences is to indicate the purpose of speech. The purpose of speech is either: (1) affirmation; (2) denial; (3) interrogation; (4) exhortation; or

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(5) information. Purpose may be indicated in a sentence by the POSITION of its components, by VARIATION of the forms of its components, or by the addition of introductory words to express it, or INTRODUCERS.

"Also, since the function of sentences is to indicate the purpose of speech, *connected purposes* may be indicated by CONNECTED SENTENCES. The relation of connected sentences to each other is that of principal and subordinate. This relation may be expressed by the position of the connected sentences, by variation of the forms of their components, or by the addition of referent words expressing it, or REFERENTS. A referent word may explain the inter-relation of connected sentences by conjoining them, or by substituting itself in a subordinate sentence for the word in the principal sentence to which it refers. Referents are therefore CONJUNCTORS or SUBSTITUTES.

"Also, since the words composing the parts of a sentence are placed in a position of relation to each other, this relation may be expressed in the sentence by the addition of connecting words expressing it, or CONNECTORS, or by variation of the forms of the words themselves.

"Also, since predicators are especially connected with indicators; explicators with indicators; illustrators and complements with predicators; and referent substitutes with their principals; there is an *intimate relation* between predicator and indicator, indicator and explicator, illustrator and predicator, predicator and complement, referent substitute and principal. This intimate relation may be expressed by the addition of connecting words to express it, or by *correlated variation* in the forms of the especially connected words.

"Speech may be partly expressed, or be partly left unexpressed. Referent words may refer to the unexpressed portions, and words may be related to unexpressed words, or correlated to them. Referent substitutes may therefore indicate the subject of the sentence.

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"Many words may be used collectively to express the meaning of one word. The collective expression of a single meaning by two or more words is a PHRASE. The relation of the phrase to the word it represents is that of original and substitute. A phrase therefore fulfils the function of its original.

"Since a phrase is composed of words used collectively to represent a single expression of meaning, that meaning may be complete in itself. Therefore a phrase may be a sentence. A sentence substituted for a word is a CLAUSE. A clause therefore fulfils the function of its original.

"Since clauses represent words, a sentence may be composed of clauses, or partly of clauses and partly of words. A sentence composed of clauses, or partly of clauses and partly of words, is a PERIOD.

"Therefore a word is functionally either :—

(1) a sentence in itself, or an INTEGER;
(2) an *essential component* of the sentence; or
(3) an *optional component* of the sentence.

"The essential components of a sentence are: (1) indicators; (2) explicators; (3) predicators; (4) illustrators; (5) complements. And complements are either indicators or explicators.

"The optional components of a sentence are, (1) introducers; (2) referents; (3) connectors. And referents are either referent conjunctors, or referent substitutes.

"To recapitulate: Functionally a word is either—

(1) an INTEGER, or a sentence in itself;
(2) an INDICATOR, or indicative of the subject or complement of the sentence;
(3) an EXPLICATOR, or explanatory of its subject or complement;
(4) a PREDICATOR, or indicative of its predicate;
(5) an ILLUSTRATOR, or illustrative of its predicate or complement, or of the explanation of its subject or complement;

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(6) a CONNECTOR, or explanatory of the inter-relation of its components;

(7) an INTRODUCER, or explanatory of its purpose;

(8) a REFERENT CONJUNCTOR, or explanatory of the inter-relation of connected sentences by joining them;

(9) a REFERENT SUBSTITUTE, or explanatory of the inter-relation of connected sentences by substitution of itself in the subordinate sentence for the word in the principal sentence to which it refers.

"An individual word may fulfil all the functions of words, or it may fulfil only one function, or it may fulfil many functions. When a word can fulfil more than one function, the function it fulfils in a particular sentence is indicated by its *position* in the sentence, either without variation of form, or with variation of form. There are therefore CLASSES OF WORDS.

"When a word is transferable from one class to another it belongs primarily to a certain class, and secondarily to other classes. But, since by transfer to another class from the class to which it primarily belongs (with or without variation of form), the word fulfils a *new function*, it becomes a *new word* connected with the original word. The relation between CONNECTED WORDS is that of parent and offshoot. Since the form of a word may indicate its class, both parent and offshoot may assume the forms of the classes to which they respectively belong.

"When connected words differ in form they consist of a principal part, or STEM, and an additional part, or FUNCTIONAL AFFIX. The function of the stem is to indicate the meaning of the word. The function of the functional affix is to modify that meaning with reference to the function of the word. This *modification* may be effected by indicating the class to which the word belongs, or by indicating its relation or correlation to the other words in the sentence.

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"A stem may be an original meaning, or SIMPLE STEM, or it may be a modification of an original meaning, or COMPOUND STEM. A compound stem consists of a principal part or ROOT, and additional parts or RADICAL AFFIXES. The function of the root is to indicate the original meaning of the stem. The function of the radical affixes is to indicate the *modifications* by which the meaning of the root has been changed into the meaning of the stem.

"Since words fulfil functions and belong to classes, they possess *inherent qualities.* The inherent qualities of words may be indicated by QUALITATIVE AFFIXES.

"Affixes are, therefore, *functional,* or indicative of the function of the word to which they are affixed, or of its relation or correlation to the other words in the sentence; *radical,* or indicative of the modifications of meaning which its roots have undergone; *qualitative,* or indicative of its adherent qualities.

"Affixes may be:—

(1) PREFIXES, or prefixed to the root, stem, or word.
(2) INFIXES, or fixed into the root, stem, or word.
(3) SUFFIXES, or suffixed to the root, stem, or word.

"Since a sentence is composed of words placed in a particular order, with or without variation of form, the meaning of the sentence is rendered complete by the combination of the meaning of its components with their position, or with their forms, or partly with their position and partly with their forms.

"Since the meaning of the sentence may be rendered complete, either by the position of its words, or by their form, languages are primarily divisible into SYNTACTICAL LANGUAGES, or those that express complete meaning by the position of their words; and into FORMATIVE LANGUAGES or those that express complete meaning by the forms of their words.

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"Since words are varied in form by the addition of affixes, and since affixes may be attached to words in an unaltered or altered form, formative languages are divisible into AGGLUTINATIVE LANGUAGES, or those that add affixes without alteration; and into SYNTHETIC LANGUAGES, or those that add affixes with alteration."

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CHAPTER III.

The tribal divisions and subdivisions of the Andamanese—The divisions of the race into Coast-dwellers and Jungle-dwellers—Notes on the languages under review—Table of the names of the different tribes in the South Andaman Group—Alphabet used, and system of transliteration—Notes on the pronunciation of the different languages—Example of the copious vocabulary of the Andamanese, with reference to "the ripeness of fruit"—Notes on the mental attitude of the Andamanese.

THE aborigines of the Andaman Islands are divided into twelve tribes; and these are collected into three groups, of which we shall now only consider one, the South Andaman Group of tribes.

This group comprises—

the Áka-*Béa*-da tribe, who inhabit the coast of Rutland Island; the coast and part of the interior of the South Andaman, south of a line drawn from Port Mouat to Port Blair; Termugli, and the other islands of the Labyrinth group; the coast, and most of the interior, of the remaining portion of the South Andaman; Bluff and Spike Islands; and the west coast of the Middle Andaman up to Flat Island;

the Ákar-*Bálé* tribe, who inhabit the Archipelago Islands;

the *Púchikwár* tribe, who inhabit all the country between Middle Strait and Homfray Strait, including Colebrooke and Passage Islands; and the northern bank of Homfray Strait for a short distance inland;

the Āūkāū-*Júwōī* tribe, who inhabit most of the interior of the southern half of the Middle Andaman;

the *Kol* tribe, who inhabit the coast and adjacent islands, and part of the interior, of the Middle Andaman between *Ámit*-lá-*Téd*, and *Párlób*.

Some of these tribes are also subdivided into Septs, each Sept having a separate headman, but all speaking the same language.

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The Áka-*Béa*-da tribe is subdivided into seven Septs:—

(1) the people inhabiting Rutland Island, the south and west coasts of the South Andaman up to Port Mouat, and the southern islands of the Labyrinth Group;

(2) the people inhabiting the northern islands of the Labyrinth Group, and the west coast of the South Andàman from Port Mouat to Port Campbell;

(3) the people inhabiting the west coast of the South Andaman from Port Campbell to Spike Island;

(4) the people inhabiting the west coast of the Middle Andaman from Spike Island to Flat Island;

(5) the people inhabiting the east coast of the South Andaman from Chiriya Tápu to Port Blair, including the southern half of that harbour;

(6) the people inhabiting the northern half of Port Blair Harbour, and the interior of the eastern side of the South Andaman up to *Lekera-Bár*-nga;

(7) the people inhabiting the east coast of the South Andaman from *Lekera-Bár*-nga to Middle Strait.

The Ákar-*Bálé* are subdivided into the Northern and Southern Archipelago tribes, who speak different dialects, the division being between Havelock and Lawrence Islands.

The *Púchikwár* tribe are subdivided into—

(1) the people living between Middle Strait and the northern end of Colebrooke Island;

(2) the people living on both banks of the western end of Homfray Strait;

(3) the people living on both banks of the eastern end of Homfray Strait;

(4) the people living in the interior of the Middle Andaman north of Homfray Strait.

The Āūkāū-*Júwōī* and *Kol* tribes have no real subdivisions.

The Andamanese are also divided, irrespective of tribal divisions, into Ár-*yāūto*, or coast-dwellers, and *Érem-tága*, or jungle-dwellers.

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(These names vary in the different languages, but the meaning in all is the same, and the above words of the Áka-*Béa*-da language will be used, for convenience sake, when referring to all the tribes.) Many tribes contain members of both these divisions.

Those Áka-*Béa*-da living between Port Blair Harbour and the Middle Strait, in the interior of the South Andaman, are *Érem-tága;* the remainder of the tribe are Ár-*yāūto.*

All the Ákar-*Bálé* are Ár-*yāūto.*

Those *Púchikwár* living in the interior of the Middle Andaman, north of Homfray Strait, are *Érem-tága;* the remainder of the tribe are Ár-*yāūto.*

Almost all the Āūkāū-*Júwōī* are *Érem-tága.*

All the *Kol* are Ár-*yāūto.*

The principal differences between Ár-*yāūto* and *Érem-tága* are:—

The former residing chiefly on the coast, and obtaining their food principally from the sea, are more expert at swimming and diving, fish-shooting, etc.; have a better knowledge of fishes and marine life, and are hardier and braver than the *Érem-tága.*

These latter are more expert at tracking, or finding their way through the jungle, at pig-hunting, etc.; have a better knowledge of the fauna and flora of the Andamans, but are timid and more cunning.

They are unable to harpoon turtle and Dugong, and thus, while the Ár-*yāūto* can do all that the *Érem-tága* can do, though often not so well, in addition to his own peculiar accomplishments, the *Érem-tága* is ignorant of much which the Ár-*yāūto* knows. The two divisions are allowed to inter-marry.

(Though I have translated these words somewhat freely to mean coast-dweller, and jungle-dweller, the real meanings of them are as follows:—

'Ár—Pronominal prefix, implying "those." *Yāūto.*—A rope made from the inner bark of the Melochia Velutina, used by the Andamanese living on the coast to harpoon turtle and

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Dugong. "The people who use *Yāūto*," hence, "The people dwelling on the coast."

Érem—"The jungle." *Tá́ga*—"A certain tree which grows in the jungle." Hence "The people who live in the jungle among the trees."

There is a third division, the "*Áda-Jig*," or people who live on the banks of the large creeks, but these are practically merged in the *Érem-tá́ga*.)

The Andamanese are on friendly relations with each other as follows :—

Most friendly within their families.

Friendly within their Septs.

Fairly friendly within their tribes.

On terms of courtesy with the members of other tribes of the same group, *if known*.

Hostile to the tribes within their own group whom they do not know; and to all other Andamanese; and to all strangers and foreigners.

An Andamanese belongs to a tribe, and is also Ár-*yāūto* or *Érem-tá́ga*, by descent. A child of one tribe may become a member of another by adoption, and occasionally the child of an *Érem-tá́ga* may be brought up an Ár-*yāūto*; but an Ár-*yāūto* never becomes an *Érem-tá́ga*, the former despising the latter.

In the present work I have taken the five languages of the five tribes of the South Andaman group, and have endeavoured to render them as generally spoken by the members of the tribes, disregarding the small differences of dialect which occur between Ár-*yāūto* and *Érem-tá́ga* of the same tribe, who do not mix much; and between that spoken by the main body of the tribe, and that of those who reside on the border of another tribe, where a certain fusion of dialects has taken place.

A glance at the tribally-coloured map will show that these borders are, on land, very indefinite, and the tribes each occupy such a small

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area of country that it is extraordinary so many languages should be spoken.

Among the Aka-*Béa*-da the Southern Septs knew little of the Northern, and their dialects varied; those at the extreme north becoming slightly mixed with *Púchikwár*.

The Rutland Island Sept, indeed, did not know of the existence of the *Kol* tribe, or of the Āūkāū-*Júwōī*, in former times, and classed them with all the other tribes to the further north as Yerewas.

The tribe most nearly allied linguistically to the Áka-*Béa*-da is the Ákar-*Bálé*. Of the latter, the Southern Sept spoke the most distinctly separate language, as their country is more isolated, but as all the members of that Sept are dead I have been unable to record it. The language spoken by the Northern *Bálé* Sept is very like Áka-*Béa*-da, the principal difference being in the broad, drawling intonation of the *Bálé*. They, for instance, will always say "Āūt" when an Áka-*Béa*-da says "Ót."

The *Púchikwár* and *Kol* languages differ from those mentioned above, but resemble each other in many ways. Those *Púchikwár* living at the eastern end of Homfray Strait speak a mixed dialect of *Púchikwár* and *Kol*.

The *Púchikwár* language has a guttural intonation in certain vowels, and does not show a very close resemblance to the Áka-*Béa*-da.

The Āūkāū-*Júwōī* language is very different from any of the others in the group, the nearest being *Kol*. The intonation is peculiar, the people speaking as if their mouths were half full, and there are other peculiarities in certain letters, which will be noticed presently. This tribe mixed very little with any other in former times, but the occasional friendly relations of some members of it with the people of the *Kédé* tribe, further north (and belonging to a different group), may have slightly affected the language.

The *Kol* language has also a *Kédé* taint, as might be expected from the geographical position of the country. In speaking, the voice rises and falls in a peculiar manner, which I have not noticed in the speech of any other of the tribes of this group.

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There is some reason for supposing that *Púchikwár* was the original language from which the other languages in the group are derived. At any rate, the Roots, and the construction of the compound words, are very clearly shown in *Púchikwár*, and in the comparative vocabulary that language may, in doubtful cases, be taken as the standard with which to compare the others.

The following table shows the names the different tribes call themselves and each other, and the meanings these names are said to have:—

The names the different tribes of the Group call themselves and each other.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.	*Púchikwár.*	Āūkāū-*Júwōī*.	*Kol.*
"Fresh water"	Áka-*Béa*-da.	Ákat-*Béa*	Ó-*Béa*-da	Āūkāū-*Bēyé*-lekile.	Ó-*Béa*-chè.
"On the opposite side of the sea."	Áka-*Balawa*-da.	Ákar-*Bálé*	Ó-*Póle*-da	Āūkāū-*Póle*-lekile.	Ó-*Pólè*-chè.
"They speak Andamanese."	Áka-*Bójig-yáb*-da.	Ákat-*Bójig-yuáb*-nga.	Ó-*Púchik-wár*-da.	Āūkāū-*Pūchik-yár*-lekile.	Ó-*Puchik-wár*-chè.
"They cut patterns on their bows."	Áka-*Júwāī*-da.	Ákat-*Júwāī*	Ó-*Júwāī*-da	Āūkāū-*Júwōī*-lekile.	Ó-*Júwāī*-chè
"Bitter or salt taste."	Áka-*Kól*-da	Ákat-*Kól*	Ó-*Kól*-da.	Āūkāū-*Kol*-lekile.	Ó-*Kol*-chè.

The Andamanese state that these names were given to the different tribes by "Māīa Tómo-lá," when they dispersed after a cataclysm. They have a tradition that the people of this Group of tribes were once all one tribe, and that the Andaman Islands were much larger than they are at present. Some great cataclysm occurred during which

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part of the islands subsided and many aborigines were drowned, the remainder being separated into different territories as at present by the orders of "Māīa Tómo-lá," apparently the chief at that time of the collected tribe.

(The above is of course a matter-of-fact version of the fanciful and impossible legends of the Andamanese.)

In the following system of transliteration for the languages of the Andamanese I have followed the alphabet used by Mr. Man in writing the Áka-*Béa*-da language, adding such signs as are required for the other languages :—

ALPHABET.

a is short, as u in cut.
à is short, as a in fathom.
á is long, as a in father.
è is a very short e, used in the Āūkāū-*Júwōī* and *Kol* languages.
e is short, as e in bed.
é is long, like the a in lame.
i is short, as the i in lid.
í is long, like the i in police.
o is short, like the o in dog.
ò is a little longer, like the o in indolent.
ó is long, like the o in pole.
u is of medium length, like the u in influence.
ú is very long, like the oo in pool.
āī is as the i in bite.
āō is like the ow in row.
āū is like the aw in awful.
ōī is as the oi in boil.
ñ is like the gn in the French word *gagner*.
ng is pronounced like the ng in ringer.
ö is like the German ö in *schön*.
b is like the b in but.

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ch is like the ch in child.
d is like the d in dart.
g is like the g in gain.
h is like the h in hat.
j is like the j in judge.
k is like the k in king.
l is like the l in lap.
m is like the m in man.
n is like the n in nun.
p is like the p in pap.
r is like the r in rest.
s is like the s in sad.
t is like the t in tent.
w is like the w in wet.
y is like the y in yolk.
Every letter is pronounced.

A line is placed under a syllable to show the stress on it. When a word is not so marked the stress should be placed on the first syllable.

In the vocabulary where words are used with hyphens or affixes, the ROOT is printed in italics.

Notes on special peculiarities of the different languages.

The *Bálé* language has a peculiar lingual, thick, t, and I am unaware of any sound in any other language exactly like it.

The long á with this tribe is always pronounced as if preceded by a very short o.

O is the distinguishing vowel of the *Bálé* language, as short a is of the Áka-*Béa*-da.

Final k changes to g before a consonant, as :—

Bák "a pig." *Bág-dóamo* "pig's flesh."

The *Púchikwár* make a greater use of āū, à, and ō than do the Áka-*Béa*-da, and ch is pronounced almost as t.

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S is very seldom used by the Áka-*Béa*-da, but ch is common; while the *Púchikwár* seem to find a difficulty in pronouncing ch, but less difficulty with s.

The Āūkāū-*Júwōī* have several peculiarities of speech.

A short vowel before a vowel having a stress on it becomes *very* short. Where the other languages have a vowel between two consonants at the commencement of a word, the corresponding word in Aūkāū-*Júwōī* is often pronounced as if a very short a, or no vowel at all, was between the two consonants, and in these cases I have written an apostrophe; as, *J'róngap*, etc.

The short è in the suffix chè is often pronounced like a very short i.

e and a appear to be interchangeable.

é final, before another consonant in a compound word becomes i; as, *Béngé*, *Béngi-b'rongo*.

The final ōin of the Áka-*Béa*-da is represented by a final ñ.

The Āūkāū-*Júwōī* use three t's—palatal, nasal, and dental. Final ch is pronounced almost as t.

ó is sometimes pronounced ó, and sometimes āū, as in—

> *Tóme*- (by itself) it is pronounced ó.
>
> *Tóme*-chè "to pluck" it is pronounced āū.

(The Andamanese speak so quickly, and in so low a tone, that these slight differences are scarcely noticeable.)

The Āūkāū-*Júwōī* have a soft p pronounced almost like an f, as in *Kópal* "rough."

In this language e before the suffix chè often changes to è.

é is sometimes pronounced as if written éă.

The *Kol* tribe are nearly extinct, and most of those who remain have adopted *Púchikwár*, and forgotten their own tongue. The words I have been able to collect for the comparative vocabulary were given to me by a man and two women who were said to speak pure *Kol*, but I am unable to obtain enough information about the

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language to give a definite opinion on certain grammatical difficulties which appear.

I found the pronunciation of my informants differing in the same words on different days.

Er and ŏ were given me alternately.

Leák and lák, lá and l'á were similarly given.

The final vowels appeared to alter, either actually, or in intonation, when followed by another word in a compound.

à became á, and e became é.

In the Andamanese languages much depends upon the gestures which accompany a sentence, and the intonations and inflexions of the voice.

The Andamanese are good actors and mimics, and their tones and actions fill up the gaps left in their conversation, all of which, of course, cannot be reproduced on paper.

They clip their words short, and use one word (with an accompanying gesture), from which a whole sentence is understood; for instance :—

Ng'áb-*gāūrób* "Your spine" is a term of abuse, meaning either "You are crooked or hump-backed," or else, "Hoping that you may break your spine."

Malays, Chinese, and Burmese are supposed to have settled on the Andaman Islands at different times, and it has to be considered whether their visits have affected the Andamanese languages in any way.

I do not think they have to any great extent, for the Andamanese seem to have been always hostile to their visitors (who generally tried to kidnap them for slaves), and sufficient friendly intercourse was not maintained for the Andamanese to learn the foreigner's language.

That they noticed their ways is evident, and it is curious that the Andamanese word for the Holothuria from which Trepang, or Bêche-de-mer, are made, is, in the Aūkāū-*Júwōī* and *Kol* languages, equivalent to the English "Foreigner's slug." Certain of the

Trepang-collecting stations of the foreigners were on the borders of, or actually in, the Āūkāū-*Júwōī* and *Kol* country.

Many differing English words, for which one would expect to find differing equivalents in Andamanese, have only one equivalent, the differing meanings being gathered from the context: again, in certain petty details the Andamanese languages have a number of special terms for which there are no English equivalents; for example, I append the words in Áka-*Béa*-da for the different stages of a fruit from its formation to rottenness:—

Áka-*Béa*-da.	English.
Ót-*dérékà*	Small.
Chímítí	Sour.
Pútúngāīj	Black.
Chéba-da	Hard.
Télébich	Seed not formed.
Gad	No equivalent.
Gáma	Ditto.
Télá	Half-ripe.
Múnúkél	Ripe.
Rōīcha-da	More ripe.
Ót-*yób*-da	Soft.
Chāūrú-ré	Rotten.

And on using these terms to an Andamanese he would know exactly at what stage of growth the fruit was.

They care little for abstract ideas and their life is absorbed in their material wants and pleasures, regarding which they generally converse. If you see a number of Andamanese collected round one who is telling a story, you will find that story to be nearly always about a pig or turtle hunt. They seem never to tire of hearing these

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stories though there is a great sameness about them, (like English foxhunters discussing their "runs"), and the stories are related with much acting and gesture.

As regards the wants of their daily lives, and the different phases of the articles which are connected with those wants, the languages are very copious, and there are phrases to express the different times of the day and night, different periods of time (though these are very vague), and the state of the tide.

In contradistinction, they cannot count with any certainty above two, and though they profess to count up to five, the last three numbers are vague and might mean anything up to a hundred.

The only way by which the Andamanese distinguish gender is by adding "man" or "woman" to the name of the animate object they happen to be discussing; except in the case of the all-important pig, which, as my vocabulary shows, has different names for its different genders.

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CHAPTER IV.

Prefixes and Suffixes—Roots, and their divisions into Groups—Table of Names for parts of the body, showing the Pronominal Prefixes used—Notes.—Table of Prefixes most commonly used, as Possessive Pronouns—Mr. Man's and Mr. Ellis's remarks on the Prefixes—Table of the names of some of the principal trees in the Andamans—Note on the name of the tree "Polyalthia Jenkinsii"—Table of the names of the principal articles used by the Andamanese—On the Roots of Group (3)—Table of Pronouns—Table of the abbreviated forms of Pronouns used before the Prefixes—Table of the forms of Pronouns used with Verbs—Table of the declension of Prefixes with the Pronouns attached—Table of Andamanese Proper Names, with their alleged meanings—Nicknames—Table of Specimens of the Nicknames used by the Andamanese—Flower Names—Table of the Flower Names given to Andamanese Girls—Honorifics.

THE Andamanese languages consist primarily of ROOTS, which have definite meanings, and are incapable of inflection.

To these Roots are affixed certain PREFIXES and SUFFIXES, which, having no meaning of themselves, act on the Roots in various ways.

The functions of the Prefixes are, either to modify the meanings of the Roots, or to indicate their genders.

The functions of the Suffixes are, to indicate the grammatical relation of the Roots to the other words in the sentence.

In short:—

The Prefixes are Qualitative Affixes.

The Suffixes are Functional Affixes.

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Lists of the Prefixes and Suffixes most commonly used are here given.

Prefixes most commonly used.

Áka-*Béa*-da.	Ákar-*Bálé*.	*Púchikwár*.	Āūkāū—*Júwōī*.
Ót— . .	Āūt— . .	Āūte— . .	Āūtāū—.
Óng—, or Ón— .	Āūng—, or Āūn—.	Óng— . .	Āūn—.
Ig—, Ik—, or I— .	Íd— . .	Ir— . .	Ré—.
Áb— . . .	Áp— . .	Áb— . .	Á—.
Ár—, or Ára— .	Ár—, or Ára—	Ár— . .	Rá—.
Áka— . .	Áka— . .	Ó . .	Āūkāū—.
Āūto— . .	Āūto— . .	Āūtāū— .	Āūtāū—.
Eb— . .	Éb— . .	Ébe— . .	Ébe—.
Íji— . .	Ídi— . .	Íche— . .	Éche—.
Íji— . .	Ídi— . .	Íram— . .	Rem—.
Āūko— . .	Āūko— . .	Ó— . .	Āūkāū—.
Ád— . .	Ád— . .	Óm— . .	Am—.
Ákan— . .	Ákan— . .	Óm— . .	Āūkam—.
En— . .	En— . .	In— . .	En—.

Suffixes generally used.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.	*Púchikwár*.	Āūkāū-*Júwōī*.	*Kol*.
Present participle,	—nga	— 't, or — et .	Generally omitted	Omitted .	Generally omitted.
or, Verbal Substantive		—nga. in words used equally by the Áka-*Béa*-da	— nga .	...	— in.

Suffixes generally used—continued.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.	*Púchikwár.*	Ãūkãū-*Júwōī.*	*Kol.*
The Present or Future tense	— ké* .	— ké . .	— kan, or — ke	— che, or — chíne	— le.
The Imperfect tense . .	— ká .	— té or — ká, or — kátē.	— yá, or — ye.	— chíke	— ye.
The Perfect tense .	— ré .	— 't, or — et, in pure *Bálé* words. —nga in words in common with the Áka-*Béa*-da.	— nga .	— chíkan	— an, or — wan.
Noun suffix .	— da .	Generally omitted — da . .	— da .	—lekíle	— che, or — chè; sometimes — le.
Vocative suffix	— lá, or — ló.	— ó, or — āū .	— ó .	— ö .	— ó.
Imperative suffix .	— ké .	— ké . .	— ke .	— chíne	— le.
Honorific suffix used with proper names, titles, and respectfully.	— lá, or — lóla	— lé . .	— le .	...	— le.
A Negative suffix .	— ba .	— ba . .	— na .	ne — . (Prefix) .	ne — . (Prefix).
A Negative Imperative suffix .	— kók .	— ton . .	— k .	— chik .	— k.
Perfect tense suffix .	— yáté, or — íáté .	...	— nen .	— nen .	

* NOTE.—The Verb *Chápi*- in Aka-*Béa*-da takes a Future Tense Suffix of -kók.

The Andamanese Roots appear to be divided into five Groups, which are as follows :—

(1) Names of parts of the body, with especial reference to the human body. Roots referring to the human race generally.

(2) Names of other natural animate and inanimate objects.

(3) Roots which are capable of being converted into either Explicators or Predicators, as well as being Indicators.

(4) Pronouns.

(5) Postpositions. Adverbs. Conjunctions. Exclamations. Proper Names of Andamanese men and women. The Flower Names given to Andamanese girls. Honorific Names, etc. Particles.

Each of these Groups have special peculiarities.

As regards Group (1) :—

The Andamanese would seem to consider the universe as subordinate to, and created for the benefit of, man.

The anatomical divisions of the human body, so far as known to them, have a prominent grammatical influence extending to certain Roots of Group (2) which are allied in their meanings to those in Group (1).

These parts of the human body are divided into several classes, each word in a class carrying the pronominal prefix peculiar to that class, and all the words of all the classes carrying the *Noun* Suffix only, which is common to the other nouns in the language.

(As I shall show in the next chapter, this division, according to the prefix used, is probably a division of gender, which extends in certain forms to the Roots in Groups (2) and (3).)

In Mr. Ellis's Address, pages 58 and 59, Mr. Man's table of these Roots is given. He considers that there are seven classes, but the only Root he gives in class seven is *Kinab* "Waist," which Root belongs to Group (3), and means "thin" or "narrow," and is not a name for a natural division of the human body but merely an explicator which describes the shape of part of the body.

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The following list of Root names of parts of the human body is merely given to show how the Prefixes differ in the different groupings, and is not intended to be as complete a list as Mr. Man's, regarding which I would add a few remarks: it also differs from his in certain Prefixes.

English.	Áka-*Béa*-da.	Ákar-*Bálé.*	*Púchikwár.*	Āūkāū-*Júwōī.*	*Kol.*
Head (the) .	'Ót-*cheta*-da.	'Āūt-*chektá.*	'Óte-*tá*-da .	'Āūto-*tāū*-lekíle.	'Āūte-*tōī*-chè.
Brains (the) .	'Ót-*mún*-da .	'Āūt-*mun.*	'Óte-*míne*-da.	'Āūto-*míne*-lekíle.	'Āūte-*mínè*-chè.
Neck (the) .	'Ót-*longotá*-da . .	'Āūt-*longató.*	'Óte-*lónge*-da.	'Āūto-*lónge*-lekíle.	'Aute-*lónge*-chè.
Heart (the) .	'Ót-*kúk-tá-bana*-da .	'Āūt-*kúk-tá-bana.*	'Óte-*ká-pōne*-da.	'Āūto-*pok-tāū*-lekíle.	'Āūte-*pok-tōī*-chè.
Hand (the) .	'Ón-*kāūro*-da.	'Óng-*kāūro.*	'Óng-*kāūre*-da.	'Āūn-*kórāū*-lekíle.	'Āūn-*kāūrè*-chè.
Wrist (the) .	'Ón-*tāūgo*-da.	'Óng-*tāūgo.*	'Óng-*tó*-da .	'Āūn-*tó*-lekíle	'Āūn-*tó*-chè.
Knuckle (the) .	'Ón-*kútúr*-da.	'Óng-*gódla.*	'Óng-*kútar*-da	'Āūn-*kútar*-lekíle.	'Āūn-*kútar*-chè.
Nail (the) .	'Ón-*bódó*-da .	'Óng-*bāūdo.*	'Óng-*púte*-da.	'Āūn-*púte*-lekíle.	'Āūn-*pútè*-chè.
Foot (the) .	'Ón-*pág*-da .	'Óng-*pog.*	'Óng-*tá*-da .	'Āūn-*tok*-lekíle.	'Āūn-*tok*-chè.
Ankle (the) .	'Ón-*tógúr*-da.	'Óng-*tāūgar.*	'Óng-*tógar*-da	'Āūn-*tógar*-lekíle.	'Āūn-*tógar*-chè.
Mouth (the).	'Áka-*báng*-da.	'Áka-*boáng.*	'Ó-*póng*-da .	'Āūkāū-*póng*-lekíle.	'Ó-*póng*-chè.
Chin (the) .	'Áka-*áda*-da .	'Áka-*koádo.*	'Ó-*téri*-da .	'Āūkāū-*t'réye*-lekíle.	'Ó-*t'réyé*-chè
Tongue (the)	'Aka-*étal*-da .	'Aka-*átal.*	'Ó-*tátal*-da .	'Āūkāū-*tātal*-lekíle.	'Ó-*tàtal*-chè.

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English.	Áka-*Béa*-da.	Ákar-*Bálé.*	*Púchikwár.*	Āūkāū-*Júwōi.*	*Kol.*
Jaw-bone (the).	'Áka-*ékib*-da.	'Áka-*tóá* .	'Ó-*tá*-da .	'Āūkāū-*tāū*-lekíle.	'Ó-*téip*-chè.
Lip (the) .	'Āūkāū-*pé*-da.	'Āūkāū-*pá.*	'Ó-*pāī*-da .	'Āūkāū-*pákā*-lekíle.	'Ó-*pàke*-chè.
Shoulder blade (the).	'Áb-*pāūdik-ma*-da.	'Áb-*pāūdiá-tóá.*	'Áb-*bén*-da .	'Á-*bén*-lekíle.	'Ó-*béin*-chè.
Thigh (the) .	'Áb-*pāīcha*-da	'Áb-*poāīchó*	'Áb-*bāīcha-tāū*-da.	'Á-*bōīcha-tókāū*-lekíle.	'Ó-*bāīche-tāūkāū*-chè.
Knee (the) .	'Áb-*ló*-da .	'Áb-*ló* .	'Áb-*lú*-da .	'Á-*lú*-lekíle .	'Ó-*lú*-chè.
Shin (the) .	'Áb-*chálta*-da.	'Áb-*chálan-tá.*	'Áb-*chálta*-da.	'Á-*chóltāū*-lekíle.	'Ó-*cháltāū*-chè.
Belly (the) .	'Áb-*jódo*-da.	'Áb-*jāūdo* .	'Áb-*chúte*-da.	'Á-*chúte*-lekíle.	'Ó-*chútè*-chè.
Navel (the) .	'Áb-*ér*-da .	'Áb-*ákar* .	'Áb-*tár*-da .	'Á-*tákar*-lekíle.	'Ó-*tákar*-chè.
Armpit(the).	'Áb-*āōwa*-da.	'Áb-*āūkar.*	'Áb-*kāūrting*-da.	'Á-*kāūrteng*-lekíle.	'Ó-*kāūr-teng*-chè.
Eye (the) .	'Í-*dàl*-da .	'Í-*dal* .	'Ér-*kāūdak*-da	'Ré-*kāūdak*-lekíle.	'Er-*kāūdak*-chè.
Eyebrow (the).	'Ík-*púñúr*-da.	'Íd-*púñu* .	'Ír-*béin*-da .	'Ré-*béakāīñ*-lekíle.	'Er-*béakin*-chè.
Forehead (the).	'Íg-*múgú*-da .	'Íd-*múgú* .	'Ír-*míke*-da .	'Ré-*míke*-lekíle.	'Er-*míkè*-chè.
Ear (the) .	'Ík-*púku*-da .	'Íd-*púkú* .	'Ír-*bó*-da .	'Ré-*bāūkāū*-lekíle.	'Er-*bókāū*-chè.
Nose (the) .	'Ík-*chāūron-ga*-da.	'Íd-*chāūrn-ga.*	'Ír-*kāūte*-da.	'Ré-*kāūte*-lekíle.	'Er-*kāūtè*-chè.
Cheek (the).	'Íg-*áb*-da .	'Íd-*koáb* .	'Ír-*káp*-da .	'Ré-*káp*-lekíle	'Er-*káp*-chè.
Arm (the) .	'Í-*gúd*-da .	'Íd-*gúd* .	'Ír-*kít*-da .	'Ré-*kít*-lekíle	'Er-*kít*-chè.

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English.	Áka-*Béa*-da.	Ákar-*Bálé.*	*Púchikwár.*	Ãũkãũ-*Júwõĩ.*	*Kol.*
Breast (the) .	'Í-*kám*-da .	'Íd-*kóam* .	'Ír-*kãũme*-da	'Ré-*kãũme*-lekíle.	'Er-*kãũmè*-chè.
Penis (the) .	'Ía-*chúl*-da .	'Ãũko-*pát*.	'Ó-*pát*-da .	'Ãũkãũ-*pát*-lekíle.	'Ó-*pát*-chè.
Spine (the) .	'Ár-*górób*-da .	'Ár-*kâté-gãũrób.*	'Ár-*kúrab*-da.	'Á-*kúrúp*-lekíle.	'Ó-*kúrup*-chè.
Leg (the) .	'Ár-*chág*-da .	'Ár-*chág* .	'Ar-*chok*-da .	'Rá-*chok*-lekíle.	'Á-*chok*-chè.
Testicles (the).	'Ár-*ãũta*-da .	'Ár-*rãũtá* .	'Ár-*tãũtá*-da.	'Rá-*tãũtok*-lekíle.	'Á-*tãũtok*-chè.
Buttocks (the).	'Ár-*dáma*-da.	'Ár-*doámo.*	'Ár-*tóme*-da .	'Rá-*tóme*-lekíle.	'Á-*tómè*-chè.
Anus (the) .	'Ár-*tómúr*-da.	'Ár-*báng* .	'Ár-*tómúr*-da.	'Rá-*kãũlang*-lekíle.	'A-*kãũlang*-chè.
Vulva (the)	'Ár-*kàrel*-da.	'Ár-*chúdú* .	'Ár-*chúde*-da.	'Rá-*téleng*-lekíle.	'A-*télang*-chè.

A very large majority of the words given by Mr. Man refer to the anatomical details of bodies, human or animal, and the Roots have no other meanings in the Andamanese languages; but a few of these words are more indefinite in their meanings.

Class I.

Ér-da, "Navel", really means "A place", and only means "Navel", when it assumes the Pronominal Prefix 'Ab-

Class II.

Ũlu-lía-ér-da, "Bladder", is a compound word meaning, "Urine it's place", *Ér* being here used in it's proper meaning of "Place."

As *Ér* is a Root of Group (2) it takes no Prefix here, and *Ũlu* which takes the Pronominal Prefix of 'Ár - is followed by the Suffix Genitive-*lía*.

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Class III.

Báng-da, "A mouth", really means "A hole". It is a Root of Group (3), as is also *Chạ̄ad*-da "Breath".

Class IV.

In this, as in the previous Class, Mr. Man has given many compound words, and in all cases of such words in this group the Pronominal Prefix applies to the first word of the compound, and is the Prefix peculiar to that word only, and does not apply necessarily to the other words in the compound. *Chāūronga*-da, "A nose" is a Root belonging to Group (3), and *Gāūra*-da "The biceps", which really means "Strength", is a Root belonging to Group (3).

Class V.

Many compound words are given by Mr. Man in this class.

Class VI.

Chéta-da, "A head", is a word which gives a peculiar exception to the words in Group (2).

'Ót-*chéta*-da means "It's head". It may mean a human head or an animal's head, and with the same Prefix is also used to mean "A fruit", or "A berry"; the Andamanese appearing to regard the fruit of a tree as its head, or perhaps, its most important part.

Another word for "A berry", in the Áka-*Béa*-da language, is *Bókoma*-da; and this, because it is used to mean the same thing as 'Ót-*chéta*-da, also takes the Pronominal Prefix of 'Ót-.

As Mr. Ellis points out, when speaking of the parts of a man or animal the Andamanese often use the Pronominal Prefix by itself, the actual Root name of the part referred to being omitted, but thoroughly understood from the context and by help of the Prefix.

For instance, in English one would say "He is good-looking".

In Andamanese this would be translated "His ("face", understood from the Pronominal Prefix form of "his") good".

A list of the Pronominal Prefixes used with the Roots of Group (1) is here given. It will be seen that, unlike the ordinary Prefixes, these have Singular and Plural Numbers, for they are really

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Possessive Pronouns in the third person joined to the ordinary Prefixes; and, as I shall presently show in the declension of Pronouns, these alone of all the Roots in the Andamanese languages take Plural Suffixes.

As the Prefixes in the case of words of Group (1) really mean to the Andamanese mind, "his", or "her", or "its",—I have written them with(') before the Prefix, to show the third person.

Prefixes most commonly used, as Possessive Pronouns.

	Âka-*Béa*-da.	Âkar-*Bálé*.	*Púchikwár*.	Âūkāū-*Júwōī*.
Singular .	'Ōt — .	'Aūt —. .	'Âūte —. .	'Âūtāū —.
Plural .	'Ōtót — .	'Âūtót —. .	'Âūte —. .	'Aūtāū —.
Singular .	'Ōng —, or 'Ōn —,	'Âūng —. .	'Ōng —. .	'Âūn —.
Plural .	'Ōīót —. .	'Âūngót —.	'Ōng —. .	'Âūn —.
Singular .	'Ig —, or 'Ik —, or 'I—.	'Íd —. .	'Ír —. .	'Ré —.
Plural .	'Ítig —. .	'Ídit —. .	'Ír —. .	'Rí —.
Singular .	'Âb —. .	'Âp —. .	'Âb —. .	'Â —.
Plural .	'Ât —. .	'Ât —. .	'Ât —. .	'Ó —.
Singular .	'Âr —, or 'Âra —.	'Âr —, or 'Âra —.	'Âr —. .	'Rá —.
Plural .	'Ârat —. .	'Ârat —. .	'Âr —. .	'Rá —.
Singular .	'Âka —. .	'Âka —. .	'Ó —. .	'Âūkāū —.
Plural .	'Âkat —. .	'Akat —. .	'Ó —.	'Aūkāū —.

Prefixes most commonly used, as Possessive Pronouns—continued.

	Áka-*Béa*-da.	Ákar-*Bálé*.	*Púchikwár*.	Āūkāū-*Júwōī*.
Singular	'Āūto —.	'Āūto —.	'Āūtāū —.	'Āūtāū —.
Plural	'Āūtót —.	'Āūtót —.	'Āūtāū —.	'Āūtāū —.
Singular	'Eb —.	'Éb —.	'Ébe —.	'Ébe —.
Plural	'Ébet —.	'Ébet —.	'Ébe —.	'Ébe —.
Singular	'Íji —.	'Ídi —.	'Íche —.	'Éche —.
Plural	'Íjet —.	'Ídit —.	'Íche —	'Íche —.
Singular	'Íji —.	'Ídi —.	'Íram —.	'Rem —.
Plural	'Íjit —.	'Ídit —.	'Íram —.	'Rim —.
Singular	'Āūka —.	'Āūko —.	'Ó —.	'Āūkāū —.
Plural	'Āūkót —.	'Āūkót —.	'Ó —.	'Āūkāū —.
Singular	'Ád —.	'Ád —.	'Óm —.	'Am —.
Plural	'Ád —.	'Ád —.	'Óm —.	'Am —.
Singular	'Akan —.	'Ákan —.	'Óm —.	'Āūkam —.
Plural	'Ákan —.	'Ákan —.	'Óm —.	'Āūkam —.
Singular	'En —.	'En —.	'In —.	'En —.
Plural	'Et —.	'Enet —.	'In —.	'In —.

On page 57 of Mr. Ellis's Address he gives a table of Prefixes in use, drawn up by Mr. Man, showing the way in which they modify the meanings of the Roots.

These are generally correct if they be considered to refer only to the Roots and Pronominal Prefixes of Group (1), but they do not illus-

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trate the use of the Ordinary Prefixes, and their application to the Roots in Group (3).

If an Andamanese is asked how an adjective is modified by the addition of Prefixes, with reference to human beings, he gives the modifications formed by the Pronominal Prefixes on the Roots in Group (1) :—for instance, if asked

"How is a man Ón-*béringa*-da ?" (*Béringa*-da meaning "good") he could reply, "He is *Béringa*-da as considered with reference to one of the words in Mr. Man's Class 5, which take the Pronominal Prefix 'Ón—, or 'Óng—.

Now these words are, in English :—

The hand. The foot. The palm, and fingers. The sole, and toes. The knuckles. The nails. The heels. The ankles. The kidneys. The peritoneum. The small intestine.

Of all these "the hand" is the only word with which a man can be said to be "good", or "clever", and therefore 'Ón-*béringa*-da is an abbreviation of the full sentence—

'Óng-*kāūro-tek béringa*-da, *i.e.*,
His-hand-with good.

or "Clever with his hands". "A good workman".

Mr. Man translates—

'Ig-*béringa*-da as "Sharp-sighted", and this is what the word would mean when applied to human beings; but if applied to a bow it would mean "pretty", or "good to look at".

He also renders—

'Áka-*béringa*-da as "nice tasted", considering the 'Áka—to be an abbreviated form of 'Áka-*Báng*-da "The mouth";
but a pen may be Áka-*béringa*-da, or "good to write with", Aka— in this case being one of the Ordinary Prefixes modifying a Root of Group (3).

Mr. Man's 'Áka-*béringa*-da, being merely an adjective, could not mean "nice-tasted" of itself, but must mean "nice" as referring to some other word understood. That word is, in

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this case, considered by Mr. Mań to be *Báng*-da, "the mouth", and the whole Sentence would then be—

'Áka-*báng-len béringa*-da.

His-mouth-in-good.

But 'Áka-*béringa*-da, with reference to the mouth means "A clever linguist", "Clever at speaking the languages of other tribes"; and when the meaning of "nice-tasted" is intended, the word becomes Áka-*béringa*-da, a Root of Group (3) with an Ordinary Prefix, and grammatically an Explicator referring to some Indicator (presumably an article of food), which has not been given.

Mr. Man has apparently considered that there is only one form of Prefix, *i.e.*, the Pronominal Prefix.

It will be seen, therefore, that the Roots of Group (3) are capable of a special modification with reference to human beings, by taking the Pronominal Prefixes, which, in an abbreviated form, leave one of the Roots of Group (1) to be understood, the modified Root of Group (3) becoming either an Explicator or Predicator.

The Roots in Group (2) appear to be the Names of the remaining natural animate and inanimate objects, and those other Roots which, acting as Indicators in a Sentence, are incapable of conversion into Explicators or Predicators by the addition of Suffixes: in short such Roots as are substantives only.

The Roots in this Group do not carry Prefixes themselves, in their simple state, and all carry the common *Noun* Suffix only.

For example:—

The following is a list of some of the principal trees in the Andaman forests, of the timber, fruit, leaves, etc., of which use is made by the Andamanese.

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Names of some of the prin-

English.	Áka-*Béa*-da.
Melochia velutina	*Álaba*-da
Dipterocarpus lævis	*Áräīn*-da
Rhizophora conjugata	*Bada*-da
Sometia tomentosa	*Badar*-da
Sterculia (sp.)	*Bája*-da
Caryota sobolifera	*Bárata*-da
Anadendron paniculatum	*Yólba*-da
Natsatium herpestes	*Bêla*-da
Calamus (sp.)	*Ból*-da
(not identified)	*Bútu*-da
Alphonsea ventricosa	*Chāī*-da
Podocarpus polystachia	*Wílima*-da
Semecarpus anacardium	*Chāīj*-da
Entada pursætha	*Chákan*-da
Pterocarpus Dalbergioides	*Chálanga*-da
Areca laxa	*Chám*-da
Leea sambucina	*Chénér*-da
Diospyros densiflora	*Chílib*-da
Calamus (sp.)	*Chób*-da
Mimusops littoralis	*Dógota*-da
Terminalia bialata	*Émej*-da
Musa, (plantain)	*Éngéra*-da
Tetranthera lancæfolia	*Új*-da

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cipal trees in the Andamans.

Ākar-*Bálé*.	*Púchikwár*.	Āūkāū-*Júwōī*.
Koálobo . . .	*Kāūri*-da . . .	*Kāūri*-lekile.
Koárōīn . . .	*Kāūrin*-da . .	*Kāūring*-lekile.
Bádé . . .	*Pāūli*-da . .	*Tāūli*-lekile.
Badar . . .	*Póter*-da . .	*Péter*-lekile.
Bájí . . .	*Póche*-da . .	*Péche*-lekile.
Boáratāū . .	*Pāūrate*-da . .	*P'rāūte*-lekile.
Bíríga . . .	*Píréke*-da . .	*P'réke*-lekile.
Bétrem . . .	*Béla*-da . . .	*P'léyem*-lekile.
Ból . . .	*Ból*-da . . .	*Bāūkal*-lekile.
Bútú . . .	*Kāūrtéle*-da . .	*Kāūrtéle*-lekile.
Chāī . . .	*Chōī*-da . . .	*Chōī*-lekile.
Wílímá . . .	*Wílam*-da . .	*Wílam*-lekile.
Chéch . . .	*Chāīch*-da . .	*Chāīch*-lekile.
Choákan . . .	*Chāū*-da . . .	*Chok*-lekile.
Chálengí . . .	*Chálang*-da . .	*Chāūlung*-lekile.
Choám . . .	*Chom*-da . . .	*Chom*-lekile.
Kāūro . . .	*Chéner*-da . .	*Cháner*-lekile.
Chilíp . . .	*Chílab*-da . .	*Chélap*-lekile.
Chób . . .	*Chóp*-da . . .	*Chóp*-lekile.
Dógotá . . .	*Túra*-da . . .	*Túra*-lekile.
Ámich . . .	*Ámich*-da . .	*Ámis*-lekile.
Kángara . . .	*Tóbat*-da . . .	*Tóbat*-lekile.
Úis . . .	*Chélam*-da . .	*Chelam*-lekile.

Names of some of the prin-

English.	Áka-*Béa*-da.
Calophyllum spectabile	*Gad*-da
Bombax malabaricum	*Géreng*-da
Trigonostemon longifolius	*Gúgma*-da
Alpinia (sp)	*Jíni*-da
Artocarpus chaplasha	*Kăiitá*-da
Licuala (sp.)	*Kápa*-da
Pajanelia multijuga	*Kăŭkăŭn*-da
Lactaria salubris	*Léché*-da
Pandanus verus	*Ŭdala*-da
Leguminosa (sp.)	*Lekera*-da
Celtis (sp.)	*Rim*-da
Sterculia (sp.)	*Măi*-da
Pandanus Andamanensium	*Mang*-da
Bruguiera (sp.)	*Ngátia* da
Cycas Rumphii	*Ñéber*-da
Baccaurea sapida	*Ăŭrópa*-da
Bambusa Andamanica	*Păŭ*-da
A cane	*Pídga*-da
Gnetum edule	*Pílita*-da
Afzelia bijuga	*Pirij*-da
Ficus laccifera	*Răō*-da
Bambusa (sp.)	*Rédi*-da

cipal trees in the Andamans —continued.

Âkar-*Bálé*.	*Púchikwár*.	Âūkāā-*Júwōī*.
Gád . . .	*Kót*-da . . .	*Kót*-lekíle.
Gáreng . . .	*Kárang*-da . .	*Kárang*-lekíle.
Gúgma . . .	*Kíkama*-da . .	*Kíkam*-lekíle.
Jíni . . .	*Chōīn*-da . .	*Chóin*-lekíle.
Koāīito . . .	*Kāīite*-da . .	*Kéite*-lekíle.
Koápo . . .	*Kábe*-da . . .	*Kāūbe*-lekíle.
Kókón . . .	*Kóber*-da . .	*Kóber*-lekíle.
Léche . . .	*Lāīche*-da . .	*Lāīche*-lekíle.
Ūdala . . .	*Ára*-da . . .	*Āūrāū*-lekíle.
Lékér . . .	*Lára*-da . . .	*Lára*-lekíle.
Rím . . .	*Rém*-da . . .	*Rém*-lekíle.
Moāī . . .	*Móye*-da . . .	*Móye*-lekíle.
Mang . . .	*Ma óng*-d . . .	*Móng*-lekíle.
Ngoátia . . .	*Yāūt*-nga . .	*Chíme*-lekíle.
Ñébér . . .	*Bílabö*-da . .	*B'líbe*-lekíle.
Kāūropá . . .	*Kāūropa*-da . .	*K'rópāū*-lekíle.
Boárat . . .	*Bárat*-da . .	*B'rát*-lekíle.
Pídga . . .	*Pétá*-da . . .	*Pàtak*-lekíle.
Pílítá . . .	*Píletāū*-da . .	*Péletāū*-lekíle.
Pírich . . .	*Périch*-da . .	*P'réch*-lekíle.
Roāō . . .	*Rénge*-da . .	*Rénge*-lekíle.
Rédi . . .	*Réde*-da . . .	*Réde*-lekíle.

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A curious apparent (but not real) instance of an exception to the rule by which Group (2) is formed is in the name of a certain tree, Polyalthia Jenkinsii, the Áka-*Béa*-da name for which is *Reg*-l'áka-*chál*-da.

This is not, however, a Root name, but is a Compound Word; and the formation of it is noteworthy.

The literal meaning of the word is "Pig's rays."

The Andamanese noticed that the leaves of this tree grow in a group from a common stem, as the radii of a circle spring from a centre, or like an asterisk.

Leaves, etc., folded, or naturally growing in this form, are said to be Áka-*chál*-da.

Chál is the Root signifying such a pattern as an asterisk resembles. (When the Andamanese climb a tree to get a honeycomb they take with them a bundle of leaves folded in this form, in which they will wrap the honeycomb, and they call this, from the form, Áka-*chál*-da). The leaves of the Polyalthia Jenkinsii are worn, stuck in the waist-belts of the Andamanese males, at the ceremony of eating the kidney-fat of a pig after a fast: hence the abbreviated name for the tree, the full meaning of which is, in English:—

"The tree with the leaves growing in the pattern Áka-*chál*-da, which are worn at the pig's kidney-fat eating ceremony."

The above is a good instance of how much is left to be understood in the Andamanese languages.

The following is a list of the principal articles manufactured and used by the Andamanese, the words coming under Group (2), with the single exception of the word for "Head-dress."

The reason for this exception is, that this Andamanese word is not a Proper Name, but is a Verbal Substantive applying to the human form.

Its formation is, in Áka-*Béa*-da:—

'Íji—*gó*-nga-da.

'Íji- Pronominal Prefix, referring in this case to the "human forehead" round which the Head-dress is tied.

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Gó A Root of Group (3), signifying "Tie."

-Nga. Verbal Substantive Suffix.

-Da. General Noun Suffix.

the full word being,

'Ĭji-*múgu*-l'āūko-*gó*-nga. "His forehead tieing round."

'Ĭji—.Pronominal Prefix "His."

Múgu. Root of Group (1), signifying "Forehead."

l' Euphonic.

Āūko—.Ordinary Prefix to Root of Group (3).

Gó. Root of Group (3), signifying "Tie."

-Nga. Verbal Substantive Suffix.

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The principal articles

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Bow, (*a*) . . .	*Kárama*-da . .	*Koáromo* . .
Wooden-headed arrow (*a*) (blunt).	*Báta*-da . .	*Bóáto* . . .
Wooden-headed arrow (*a*) (sharp).	*Tírléch*-da . .	*Tírléch* . .
Iron-pointed fish arrow .	*Tāūlbód*-da . .	*Tāūtbót* . .
Arrow for shooting pigs, (with detachable head).	*Élà*-da . .	*Dél* . . .
Ditto (without detachable head).	*Élà*-l'āūko-*lúpa*-da	*Dél*-áka-*lúpá* .
Wooden arrow, formerly used for shooting pigs.	*Péligma*-da . .	*Páligma* . .
The shaft of an arrow .	*Bédi*-da . .	*Bédi* . . .
The wooden head of an arrow.	*Chám*-da . .	*Choám* . .
The barb o an arrow .	*Chága*-da . .	*Choágo* . .
The cord connecting the head of an arrow used for shooting pigs with the shaft.	*Péta*-da . .	*Pátá* . . .
The bamboo shaft of a turtle spear.	*Tāūk*-da . .	*Tāūk* . . .
The iron head of a turtle spear.	*Kówāīo*-da . .	*Kúwāī* . .
Rope attached to the spear.	*Bétmo*-da . .	*Bétmá* . .
Net for catching turtle .	*Yāūtāū-tépi*-nga-da	*Yāūto-púi*-nga .
Hand net . . .	*Kúd*-da . .	*Kúd* . . .

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used by the Andamanese.

Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Kāū-da . . .	*Kók*-lekile . .	*Kāūk*-che.
Lāū-da . .	*Lāis*-lekile . .	*Lāīt*-chè.
Telét . . .	*Terlāis*-lekile . .	*Lāīt*-t'er-*tāūpè*-chè.
Pāūt-da . . .	*Pāūt*-lekile . .	*Pāūt*-che.
Péla-da . . .	*Pélok*-lekile . .	*Pélok*-che.
Péla-l'ó-*lópe*-da .	*Pélok*-t'āūkāū-*lúpāū*-lekile.	*Pélok*-t'āū-*lāūpè*-che.
Páligma-da . .	*Páligma*-lekile .	*Pálikma*-che.
Béde-da . .	*Béde*-lekile . .	*Bédi*-che.
Chám-da . .	*Chom*-lekile . .	*Chom*-chè.
Cháke-da . .	*Chāūke*-lekile . .	*Chāūkè*-che.
Te-*móyi*-da . .	Ter-*mōīyi*-lekile .	Ter-*móyi*-chè.
Tāū-da . . .	*Tók*-lekile . .	*Tāūk*-che.
Kówāīye-da . .	*Kówāīó*-lekile . .	*Kówāie*-chè.
Bétmó-da . .	*Bétmo*-lekile . .	*Bétmo*-chè.
Kāūri-nó-da . .	*Kāūri-nó*-lekile .	*Kāūri-nó*-chè.
Āūche-da . .	*Āūche*-lekile . .	*Āūche*-chè.

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The principal articles

English.	Áka-*Béa*-da.	Ákai-*Bálé*.
Wooden bucket	*Dákár*-da	*Doákar*
Bucket made from the Giant Bamboo.	*Kópút*-da	*Kópút*
Bamboo water vessel	*Góp*-da	*Góp*
Bamboo tongs	*Kăĭ*-da	*Koăĭ*
Bamboo knife	*Pāū-chāū*-da	*Pāū-chāū*
Cane knife	*Wăĭ-chāū*-da	*Wăĭ-chāū*
„ „	*Pāūr-chāū*-da	*Pāūr-chāū*
Iron knife	*Kāūno*-da	*Dél*
Skewer and knife	*Chám-chāū*-da	*Choám-chāū*
Netting needles for making the turtle net.	*Kútegbó*-da	*Kāūtób*-nga
Netting needles used for making small nets.	*Pāūtokla*-da	*Pāūtoklá*
Stick for digging up edible roots.	*Láka*-da	*Loáka*
Hook for picking fruit	*Ngátá*-nga-da	*Ngoáta*-nga
Nautilus shell cup	*Ódó*-da	*Kāūdo*
Pinna shell dish	*Chídí*-da	*Chídí*
Basket	*Jób*-da	*Jóp*
Cyrena shell knife	*Ŭtá*-da	*Kútá*
Adze	*Wólu*-da	*Toáló*
Cooking pot	*Búj*-da	*Búj*
Netted bag	*Chápa*-nga-da	*Choápó*-nga
Sleeping mat	*Párépa*-da	*Párépá*

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used by the Andamanese—continued.

Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Toár-da . . .	*Toár*-lekíle . .	*Tákar*-chè.
Kópat-da . .	*Kāūpat*-lekíle . .	*Kópat*-chè.
Bíre-da . . .	*Bíre*-lekíle . .	*Biri*-chè
Bátam-da . .	*Bátam*-lekíle . .	*Bátam*-chè.
Bárat-chúl-da . .	*B'rát-chól*-lekíle .	*B'rát-chól*-chè.
Wō-chúl-da . .	*Wok-chól*-lekíle .	*Wók-chól*-chè.
Pāūr-chúl-da .	*Pāūr-chól*-lekíle .	*Pāūr-chól*-chè.
Chúl-da . . .	*Chól*-lekíle . .	*Chól*-chè.
Chám-chúl-da . .	*Chom-chól*-lekíle .	*Cham-chól*-chè.
Kútekbó-da . .	*Kútekbo*-lekíle .	*Kútekbo*-chè.
Pāūtal-da . .	*Pāūtal*-lekíle . .	*Pāūtal*-chè.
Boát-da . . .	*Boát*-lekíle . .	*Bāūt*-chè.
Ngóté-da . .	*Ng'láka*-lekíle . .	*Ng'léakè*-chè.
Kāūr-da . .	*Kāūr*-lekíle . .	*Kāūr*-chè.
Kár-da . . .	*Kár*-lekile . .	*Kár*-chè.
Chóp-da . . .	*Chóp*-lekíle . .	*Chóp*-chè.
Tále-da . . .	*Tāūle*-lekíle . .	*Tāūle*-chè.
Wóle-da . . .	*Wóle*-lekíle . .	*Wólè*-chè.
Péch-da . . .	*Péch*-lekíle . .	*Péch*-chè.
Chábe-da . .	*Chāūbe*-lekíle . .	*Chábè*-chè.
Párepa-da . .	*P'rápe*-lekíle . .	*P'ràpè*-che.

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The principal articles

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Sling for carrying children	*Chíp*-da . .	*Chíp* . . .
Belt	*Bód*-da . ,	*Bód* . . .
Belt worn by married women.	*Rógún*-da . .	*Róg*-nga . ..
Ornaments worn round the leg below the knee.	*Tá-chāū*-nga-da .	*Toá-choá*-nga .
Ornaments worn round the wrist.	*Tāūgo-chāū*-nga-da	*Tāūgo-choá*-nga .
Head-dress . . .	Íji-*gó*-nga-da .	Idi-*gó*-nga . .
Ornamental netting .	*Ráb*-da . .	*Roáb* . . .
Human bone ornaments .	*Chāōga-tá*-da .	*Choāōgo-tóá* . .
Dentalium shell ornaments	*Garāīn*-da . .	*Átá* . . .
Sounding board . .	*Púkútá-yem*-nga-da	*Pāūkotá-yem*-nga .
Food tray . . .	*Púkútá-yát-mék*-nga-da.	*Pāūkotá-yāūkat-mé*-nga.
Torch of resin . . .	*Tóg*-da . .	*Tóg* . . .
Torch of Gurjan wood .	*Lápi*-da . .	*Lápi* . . .
Leaf wrapper . .	*Kápa*-d . .	*Koápó* . .
Leaf umbrella . .	*Kápa-ját*-nga-da .	*Koápó-joát*-nga .
Ornament of shavings .	*Új*-da . . .	*Úch* . .
Leaf apron, worn by Andamanese females.	*Óbúnga*-da . .	*Kāūbó*-nga . .
Plumes of cane leaves, placed near a grave.	*Ára*-da . .	*Koám* . . .
White clay . . .'	*Óg*-da . . .	*Kóg* . . .
Red paint . . .	*Kōīyób*-da . .	*Kóyóp* . .

NOTE.—It will be understood that many

used by the Andamanese—continued.

Púchikwár.	Ãũkãũ-*Júwōī.*	*Kol.*
Chépa-da . .	*Chépa*-lekíle . .	*Chépè*-chè.
Tāūtāū-da .	*Tāūtok*-lekíle . .	*Tāūtok*-chè.
Rógan-da . .	*Rógan*-lekíle . .	*Rógan*-chè.
Tāū-chá-da . .	*Tá-ch'lóp*-lekíle .	*Tāū-chāū* chè.
Tó-chá-da .	*Tó-ch'lóp*-lekíle .	*Tó-chá*-chè.
Ír-*gó*-da . . .	Ré-*gó*-lekíle . .	Er-*gó*-chè.
Ŕáp-da . . .	*Ráp*-lekíle . . .	*Ráp*-chè.
Lāō-tá-da . .	*Lāō-tāū*-lekíle . .	*Lāō-tāū*-chè.
Chárma-da . .	*Cheráme*-lekíle .	*Cherémè*-che
Pó-yem-da . .	*Poāūkāū-j'rāōwe*-lekíle	*Pāūke-yem*-che.
Pótá-tāīye-táme-da .	*Poāūkāūtá-tákejéu-táme*-lekíle.	*Púkútán-tíyé-táme*-chè.
Téki-da . . .	*Teki*-lekile . .	*Téki*-che.
Láti-da . . .	*Lāūti*-lekíle . .	*Lāūti*-che.
Kāūbe-da . .	*Kāūbe*-lekile . .	*Kāūbè*-che.
Kāūbe-chot-da .	*Kāūbe-ch'lóp*-lekíle .	*Kāūbe-chot*-chè.
Chélam-da . .	*Chélam*-lekíle . .	*Chélem*-chè.
Kópu-da . .	*Kópe*-lekíle . .	*Kópè*-chè.
Kāūr-da . .	*Kāūr*-lekíle . .	*Kāūr*-chè.
Óde-da . . .	*Óde*-lekíle . .	*Ódè*-chè.
Kéyib-da . .	*Kéip*-lekíle . .	*Kéyip*-chè.

of the above are Compound Words.

The principal articles

English.	Áka-*Béa*-da.	Akar-*Bálé*.
"*Anadendron paniculatum*" fibre.	*Yólba*-da . .	*Bíríga* . .
"*Melochia velutina*" fibre	*Álaba*-da . .	*Koálobo* . .
"*Gnetum edule*" fibre .	*Pílíta*-da . .	*Pílítá* . . .
Stone hammer . . .	*Tāīli-bána*-da .	*Tāīli-bána* . .
Stone anvil . . .	*Rāūrob*-da . .	*Lāūróbó* . .
Cooking stones . .	*Lá*-da . . .	*Lá* . . .
Quartz flakes for shaving .	*Tāūlma*-l'āūkāū-*tóg*-da. .	*Tāūlma*-l'āūko-*tóg* .
An outrigger . . .	*Dél*-da . .	*Dél* . . .
A paddle . . .	*Wáligma*-da. .	*Wálógmó* . .
A canoe	*Róko-da* . .	*Rāūkāū* . .
An outrigger canoe . .	*Chárigma*-da .	*Choárógmo* . .

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used by the Andamanese—concluded.

Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Péreke-da . .	*P'réke*-lekile . .	*P'rékè*-che.
Kāūri-da . .	*Kāūri*-lekile . .	*Kāūri*-che.
Píletá-da . .	*Píletāū*-lekile . .	*Pélatāū*-che.
Mé-nélokma-da . .	*Māiaka-nélokma*-lekile . .	*Méaka-délè*-chè.
Bárap-da . .	*Bárop*-lekile . .	*Bárap*-chè.
Kírate-da . .	*K'ríte*-lekile . .	*K'rití*-ché.
Tólam-l'ó-*chāōwe*-da .	*Tólem*-t'āūkāū-*chāōwe*-lekile . .	*Tólem*-t'ó-*chāōwè* chè.
Tél-da . . .	*Tél*-lekile . .	*Tél*-chè.
Wólókam-da . .	*W'lókam*-lekile .	*W'lókam*-chè.
Bó-da . . .	*Bó*-lekile . .	*Bó*-chè.
Chárigma-da . .	*Ch'rók*-lekile . .	*Ch'rok*-che.

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Group (3) contains those Roots which may, by the addition of Suffixes, become either Indicators, Explicators, or Predicators, in a Sentence; and are also capable of having their original meanings modified by the addition of Ordinary Prefixes.

The actions of these Ordinary Prefixes on the Roots of this Group are controlled by laws which are not understood, and on which the Andamanese themselves can throw little light.

The Prefixes have no meanings of themselves, yet the Andamanese never hesitate as to which Prefix to add to a Root, even when forming Explicators referring to visible Indicators which, being foreign objects, have no equivalent in the Andamanese languages. For example :—

In Áka-*Béa*-da

Yóp-da means "Pliable," or "Soft."

I asked a very intelligent Andamanese how he would describe the softness of a cushion, which article has no relation to the human body, and has no equivalent in the Andamanese languages.

He at once answered :—

Ót-*yóp*-da.

I enquired why he added the Prefix Ót-. He replied, "Because that Prefix applied to all round things."

Under the head of Prefixes this matter will be further discussed in the next Chapter.

The Roots in Group (4) form the Pronouns of the languages, and differ from all the other Roots by being capable of Root Declension. They assume three forms :—

(1) Simple Pronouns, of which the following is a list :—

Pronouns.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.	*Púchikwár*.	Āūkāū-*Júwōī*	*Kol.*
I . .	*Dól*-la .	*Dól* .	*Tú*-le .	*Tú*-le .	Lá-*tú*-le.
Thou . .	*Ngól*-la .	*Ngól* .	*Ngú*-le .	*Ngá* kíle .	Lá-*ngú*-le.

Pronouns—concluded.

English.	Āka-*Béa*-da	Ākar-*Bálé.*	*Púchikwár.*	Āūkāū-*Júwōī.*	*Kol.*
He, or She .	*Ól*-la .	*Ól* .	*Ú*-le .	*Á*-kíle .	Láka-*ú*-le.
We . .	*Molōī*-chik	*Māūlo*-chit	*Mú*-le .	*Me*-kíle .	Lá-*mú*-le.
You . .	*Ngolōī*-chik.	*Ngāūlo*-chit.	*Ngú*-wel .	*Ngel*-kíle .	Lá-*ngú*-wel.
They . .	*Olōī*-chik	*Āūlo*-chit	*Nú*-le .	*Ne*-kíle .	Kúch-lá-*nú*-le.
Mine, or My	*Día*-da .	*Dégé* .	*Tíye*-da .	*Tíye* á-kíle	*Tíyí*-che.
Thine . .	*Ngía*-da .	*Ngégé* .	*Ngíye*-da .	*Ngíye* á-kíle	*Ngíye*-déle.
His, or Hers	*Ía*-da .	*Égé* .	*Íye*-da .	*Éye* á-kíle	*Íye*-déle.
Our . .	*Mé*-tat .	*Má*-tat .	*Míye*-da .	*Míye* .	*Míye*-déle.
Your . .	*Ngé*-tat .	*Ngá*-tat .	*Ngíyil*-da	*Ngíyel* .	*Ngíy*-il.
Their . .	*É*-tat .	*Á*-tat .	*Níye*-da .	*Níye* .	*Níyí*-che.

(2) The abbreviated form of simple Pronouns used in combination with the Prefixes, and with other words, of which the following is a list :—

Abbreviated forms of Pronouns used before the Prefixes.

English.	Áka-*Béa*-da.	Ákar-*Bálé*	*Púchikwár.*	Āūkāū-*Júwōī.*	*Kol.*
I. or Mine .	D'.— .	D'. — .	T' — .	T' — .	T' —.
Thou or Thine	Ng'— .	Ng' — .	Ng' — .	Ng' — .	Ng' —.
He or She, or His, Hers.	' — .	' — .	' — .	' — .	' —.

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Abbreviated forms of Pronouns used before the Prefixes—concluded.

English.	Áka-*Bé̱a*-da.	Ákar-*Bálé.*	*Púchikwar.*	Aūkāū-*Jūwōī.*	*Kol.*
It. or It's .	L' — .	L'. — .	L' — .	L' — .	L' —.
We, or Our.	M' — .	M' — .	M' — .	M' — .	M' —.
You, or Your.	Ng' — .	Ng' —	Ng' ——'l	Ng' ——'l	Ng' ——'l.
They, or Their.	' — .	'— .	N' — .	N' — .	N' —.
It. or It's .	L' — .	L' — .	Le N' —.	Le N'— .	Le N' —.

(3) The forms of Pronouns used with Verbs, having regard to the Tenses of the Verbs; as, for example:—

Dól-la. "I." Pronoun in its first form.

Dó mámi-ké. "I sleep," or "I will sleep."

Dá mámí-ré. "I slept."

Dóna mámí-nga *yábá* l'*édá*-ré. "I sleeping not was." "I was not sleeping."

The analysis of these Sentences is:—

Dó. Dá, Dóná, "I." Pronoun in its third form.

Mámí. Root of Group (3). "Sleep."

—Ké, —Ré, —Ngá. Suffixes.

Yábá. Root of Group (3). "Not."

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Édá. A Root of Group (3). "Be," converted by the addition of the —Ré Suffix, into the Perfect Tense "Was."

Forms of Pronouns used with Verbs.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.	*Púchikwár*.	Áūkāū-*Júwōī*.
I . .	*Dó—* .	*Dó—* .	*Túk—* .	*Te—*
Thou . .	*Ngó—* .	*Ngó—* .	*Ngúk—*	*Nge—*
He, or She .	*Dá—* .	*Óng—* .	*Úk—* .	*Á—*
We .	*Mōīcho—*	*Māūt—* .	*Māūt—* .	*Me—*
You .	*Ngōīcho—* .	*Ngāūngot—*	*Nuk—* .	*Ngel—*
They . .	*Éda—* .	*Āūngot—* .	*Net—* .	*Á—*
I . .	*Dá—* .	*Dó—* .	*Tóng—* .	*Te—*
Thou .	*Ngá—* .	*Ngó—* .	*Ngóng—* .	*Nge—*
He, or She .	*Á—* . .	*Óng—* .	*Óng—* .	*Á—*
We .	*Méda—* .	*Móngot—* .	*Māūt—* .	*Mé—*
You .	*Ngéda—* .	*Ngāūngot—*	*Ngónget—*	*Ngel—*
They .	*Éda—* .	*Āūngot—* .	*Net—* .	*Ne—*
I .	*Dóna—* .		*Tóng—* .	*Tāūn—*
Thou .	*Ngāūna—* .		*Ngóng—* .	*Ngāūn—*
He, or She .	*Óda—* .		*Óng—* .	*Āūn—*
We .	*Móda—*		*Māūt—* .	*Māūn—*
You .	*Ngóda—* .		*Ngówel—* .	*Ngāūwel—*
They .	*Óda—* .		*Nóng—* .	*Ne—*

The Prefixes used with the Roots in Group (1) are capable of combination with the abbreviated forms of the Pronouns, and also of

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declension with them, as shown in the following list:—

Declension of Prefixes with Pronouns attached.

English.	Āka-*Béa*-da.	Ākar-*Bálé*.	*Púchikwár*.	Āūkāū-*Júwōī*.
My	*D'*ót—	D'oāūt—	*T'*āūte—	*T'*āūtāū—
Thy	*Ng'*ót—	*Ng'*oāūt—	*Ng'*āūte—	*Ng'*āūtāū—
His, or Her's	'Ót—	'Āūt—	'Āūte—	'Āūtāū—
It's	*L'*ót—	*L'*āūt—	*L'*āūte—	*L'*āūtāū—
Our	*M'*ótót—	*M'*oāūtót—	*M'*āūte—	*M'*āūtāū—
Your	*Ng'*ótót—	*Ng'*oāūtót—	*Ng'*āūtel—	*Ng'*āūtel—
Their	'Ótót—	'Āūtót—	*N'*āūte—	*N'*āūtāū—
It's	*L'*ótót—	*L'*oāūtót—	*N'*āūte—	*N'*āūtāū—
My	*D'*Óng—	*D'*oāūng—	*T'*óng—	*T'*āūn—
Thy	*Ng'*óng—	*Ng'*oāūng—	*Ng'*óng—	*Ng'*āūn—
His, or Her's	'Óng—	'Āūng—	'Óng—	'Āūn—
It's	*L'*óng—	*L'*oāūng—	*L'*óng—	*L'*āūn—
Our	*M'*ōīót—	*M'*oāūngót—	*M'*óng—	*M'*āūn—
Your	*Ng'*ōīót—	*Ng'*oāūngót—	*Ng'*óngel—	*Ng'*āūnel—
Their	'Ōīót—	'Āūngót—	*N'*óng—	*N'*āūn—
It's	*L'*ōīót—	*L'*āūngót—	*N'*óng—	*N'*āūn—
My	*D'*ig—	*D'*id—	*T'*ír—	*T'*rí—
Thy	*Ng'*ig—	*Ng'*id—	*Ng'*ír—	*Ng'*rí—
His, or Her's	'Ig—	'Id—	'Ir—	'Ré—
It's	*L'*ig—	*L'*id—	*L'*ír—	'Ré—
Our	*M'*ítig—	*M'*ídit—	*M'*ír—	*M'*rí—

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Declension of Prefixes with Pronouns attached—continued.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.	*Púchikwár*.	Āūkāū-*Júwōī*.
Your	*Ng*'ítig—	*Ng*'ídit—	*Ng*'írel—	*Ng*'ríl—
Their	'Ítig—	'Ídit—	*N*'ír—	*N*'rí—
It's	*L*'ítig—	*L*'ídit—	*N*'ír—	*N*'rí—
My	*D*'áb—	*D*'oáp—	*T*'áb—	*T*'ö—
Thy	*Ng*'áb—	*Ng*'oáp—	*Ng*'áb—	*Ng*'ö—
His, or Her's	'Áb—	'Áp—	'Áb—	'Á—
It's	*L*'áb—	*L*'áp—	*L*'áb—	*L*'á—
Our	*M*'at—	*M*'oát—	*M*'át—	*M*'ö—
Your	*Ng*'at—	*Ng*'oát—	*Ng*'át—	*Ng*'öl—
Their	'At—	'Át—	*N*'át—	*N*'ö—
It's	*L*'at—	*L*'át—	*N*'át—	*N*'ö—
My	*D*'ár—	*D*'ár—	*T*'ár—	*T*'rá—
Thy	*Ng*'ár—	*Ng*'oár—	*Ng*'ár—	*Ng*'rá—
His, or Her's	'Ár—	'Ár—	'Ár—	'Rá—
It's	*L*'ár—	*L*'oár—	*L*'ár—	'Rá—
Our	*M*'árat—	*M*'oárat—	*M*'ár—	*M*'rá—
Your	*Ng*'árat—	*Ng*'oárat—	*Ng*'árel—	*Ng*'rál—
Their	'Árat—	'Árat—	*N*'ár—	*N*'rá—
It's	*L*'árat—	*L*'oárat—	*N*'ár—	*N*'rá—
My	*D*'áka —	*D*'oákar—	*T*'ó—	*T*'āūtāū—
Thy	*Ng*'áka —	*Ng*'oákar—	*Ng*'ó—	*Ng*'āūkāū—
His, or Her's	'Áka —	'Ákar—	'Ó—	'Āūkāū—

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Declension of Prefixes with Pronouns attached—continued.

English.	Âka-*Béa*-da.	Akar-*Bálé*.	*Púchikwár*.	Âūkāū-*Júwoī*.
It's . .	*L*'áka— .	*L*'oákar— .	*L*'ó— .	*L*'āūkāū—
Our . .	*M*'ákat— .	*M*'oákat— .	*M*'ó— .	*M*'āūkāū—
Your . .	*Ng*'ákat— .	*Ng*'oákat— .	*Ng*'ól— .	*Ng*'āūkal—
Their . .	'Ákat— .	'Akat— .	*N*'ó— .	*N*'āūkāū—
It's . .	*L*'ákat— .	*L*'oákat— .	*N*'ó— .	*N*'āūkāū—
My . .	*D*'-āūto— .	*D*'oāūto— .	*T*'āūtāū— .	*T*'āūtāū—
Thy . .	*Ng*'āūto— .	*Ng*'āūto— .	*Ng*'āūtāū— .	*Ng*'āūtāū—
His, or Her's	'Āūto— .	'Āūto— .	'Āūtāū— .	'Āūtāū—
It's . .	*L*'āūto— .	*L*'āūto— .	*L*'āūtāū— .	*L*'āūtāū—
Our . .	*M*'āūtót— .	*M*'oāūtót—	*M*'āūtāū— .	*M*'āūtāū—
Your . .	*Ng*'āūtót— .	*Ng*'oāūtót—	*Ng*'āūtel— .	*Ng*'āūtal—
Their . .	'Āūtót— .	'Āūtót— .	*N*'āūtāū— .	*N*'āūtāū—
It's . .	*L*'āūtót— .	*L*'oāūtót—	*N*'āūtāū— .	*N*'āūtāū—
My . .	*D*'eb— .	*D*'éb— .	*T*'ēbe— .	*T*'ēbe—
Thy . .	*Ng*'eb— .	*Ng*'éb— .	*Ng*'ēbe— .	*Ng*'ēbe—
His, or Her's	'Eb— .	'Eb— .	'Ēbe— .	'Ēbe—
It's . .	*L*'eb— .	*L*'éb— .	*L*'ēbe— .	*L*'ēbe—
Our . .	*M*'ébet— ,	*M*'ēbet— .	*M*'ēbe— .	*M*'ēbe—
Your . .	*Ng*'ébet— .	*Ng*'ébet— .	*Ng*'ēbel— .	*Ng*'ēbel—
Their . .	'Ébet— .	'Ebet— . .	*N*'ēbe— .	*N*'ēbe—
It's . .	*L*'ébet— .	*L*'ébet— .	*N*'ēbe— .	*N*'ēbe—
My . .	*D*'íji— .	*D*'ídi— .	*T*'íche— .	*T*'íche—
Thy . .	*Ng*'íji— .	*Ng*'ídi— .	*Ng*'íche— .	*Ng*'íche—

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Declension of Prefixes with Pronouns attached—continued.

English.	Âka-*Bêa*-da.	Âkar-*Bálé*.	*Púchikwár*.	Âûkâû-*Júwöï*.
His, or Her's	'Íji— .	'Ídi— .	'Íche— .	'Éche—
It's . .	*L*'íji— .	*L*'ídi— .	*L*'íche— .	*L*'íche—
Our . .	*M*'íjit— .	*M*'ídit— .	*M*'íche— .	*M*'íche—
Your . .	*Ng*'íjit— .	*Ng*'ídit— .	*Ng*'íchel— .	*Ng*'óchel—
Their . .	'Íjit— .	'Ídit— .	*N*'íche— .	*N*'íche—
It's . .	*L*'íjit— .	*L*'ídit— .	*N*'íche— .	*N*'íche—
My . .	*D*'íji— .	*D*'ídi— .	*T*'íram— .	*T*'rim—
Thy . .	*Ng*'íji— .	*Ng*'ídi— .	*Ng*'íram— .	*Ng*'rim—
His, or Her's	'Íji— .	'Ídi— .	'Íram— .	'Rem—
It's . .	*L*'íji— .	*L*'ídi— .	*L*'íram— .	'Rem—
Our . .	*M*'íjit— .	*M*'ídit— .	*M*'íram— .	*M*'rim—
Your . .	*Ng*'íjit— .	*Ng*'ídit— .	*Ng*'íramel—	*Ng*'rímal—
Their . .	'Íjit— .	'Ídit— .	*N*'íram— .	*N*'rim—
It's . .	*L*'íjit— .	*L*'ídit— .	*N*'íram— .	*N*'rim—
My . .	*D*'âûko— .	*D*'oâûko— .	*T*'ó— .	*T*'âûkâû—
Thy . .	*Ng*'âûko— .	*Ng*'oâûko—	*Ng*'ó— .	*Ng*'âûkâû—
His, or Her's	'Âûko— .	'Âûko— .	'Ó— . .	'Âûkâû—
It's . .	*L*'âûko— .	*L*'oâûko— .	*L*'ó— .	*L*'âûkâû—
Our . .	*M*'âûkót— .	*M*'oâûkót—	*M*'ó— .	*M*'âûkâû—
Your . .	*Ng*'âûkót—	*Ng*'oâûkót—	*Ng*'ól— .	*Ng*'âûkal—
Their . .	'Âûkót— .	'Âûkót— .	*N*'ó— .	*N*'âûkâû—
It's . .	*L*'âûkót— .	*L*'oâûkót—.	*N*'ó— .	*N*'âûkâû—

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Declension of Prefixes with Pronouns attached—concluded.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.	*Púchikwár*.	Āūkāū-*Júwōī*.
My	*D*'ád—	*D*'oad—	*T*'óm—	*T*'am—
Thy	*Ng*'ád—	*Ng*'oad—	*Ng*'óm—	*Ng*'am—
His, or Her's	'Ád—	'Ad—	'Óm—	'Am—
It's	*L*'ád—	*L*'oad—	*L*'óm—	*L*'am—
Our	*M*'ád—	*M*'oad—	*M*'óm—	*M*'am—
Your	*Ng*'ád—	*Ng*'oad—	*Ng*'ómel—	*Ng*'amel—
Their	'Ád—	'Ad—	*N*'óm—	*N*'am—
It's	*L*'ád—	*L*'oad—	*N*'óm—	*N*'am—
My	*D*'ákan—	*D*'oákan—	*T*'óm—	*T*'āūkam—
Thy	*Ng*'ákan—	*Ng*'oákan—	*Ng*'óm—	*Ng*'āū-kam—
His, or Her's	'Ákan—	'Ákan—	'Óm—	'Āūkam—
It's	*L*'ákan—	*L*'oákan—	*L*'óm—	*L*'āūkam—
Our	*M*'ákan—	*M*'oákan—	*M*'óm—	*M*'āūkam—
Your	*Ng*'ákan—	*Ng*'oákan—	*Ng*'ómel—	*Ng*'āūka-mel—
Their	'Ákan—	'Ákan—	*N*'óm—	*N*'āūkam—
It's	*L*'ákan—	*L*'oákan—	*N*'óm—	*N*'āūkam—
My	*D*'en—	*D*'en—	*T*'in—	*T*'in—
Thy	*Ng*'en—	*Ng*'en—	*Ng*'in—	*Ng*'in—
His, or Her's	'En—	'En—	'In—	'En—
It's	*L*'en—	*L*'en	*L*'in—	*L*'in—
Our	*M*'et—	*M*'enet—	*M*'in—	*M*'in—
Your	*Ng*'et—	*Ng*'enet—	*Ng*'ínel—	*Ng*'ínel—

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Declension of Prefixes with Pronouns attached—concluded.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.	*Púchikwár*.	Áuksū-*Júwōī*.
Their . .	'Et— .	'Enet— .	*N*'in— .	*N*'in—
It's . .	*L*'et— .	*L*'enet— .	*N*'in— .	*N*'in—
Myself, or Mine .	*D*'ekan .	*D*'énékan .	*T*'íyam .	*T*'élam—
Thyself, or Thine .	*Ng*'ekan .	*Ng*'énékan .	*Ng*'íyam .	*Ng*'ílam—
Himself or His	'Ekan .	'Énékan .	'Íyam— .	'Élam—
Itself, or It's	*L*'ekan .	*L*'éget .	*L*'íyam .	'Élam—
Ourselves, or Our .	*M*'ekar .	*M*'éget .	*M*'íyam .	*M*'ílam—
Yourselves, or Your .	*Ng*'ekan .	*Ng*'éget .	*Ng*'íyil .	*Ng*'ílamol—
Themselves, or Their .	'Ekan .	'Éget .	*N*'íyam— .	*N*'ílam—

(It should be noticed that L'—is the pronominal abbreviation used in combination with the prefixes in the fourth person, and this L'— should not be confused with the L'— which, with T', is occasionally used before ordinary Prefixes in sentences, for the sake of euphony.)

The Roots in Group (5) are words in themselves, cannot be modified in meaning by the addition of Prefixes, which they do not carry, and do not take any Suffix. They have special positions in a Sentence.

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A list of the Proper Names given to the Andamanese men and women before their birth, and irrespective of their sex, is attached.

Andamanese Proper Names, with their alleged meanings; also their alleged Derivations, given in the "Áka-Béa-da" language.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.	*Púchikwár*.	Āūkāū-*Júwōī*.	*Kol*.
"Cries." From "*Búlap*-ké" .	*Búlubú*-la	*Búlub* .	*Búluba* .	*Búluba* .	*Búlubá*-le.
"A stone." From "*Mé*-da" .	*Méba* .	...	*Méba* .	*Méba* .	*Méba*-le.
"A digging stick." From "*Láka*-da" .	*Loka*-la .	*Lóka* .	*Lóka* .	*Lúka* .	*Lóka*-le.
"Itching." From "*Bútungāīj*"	*Bía*-la .	...	*Béwa* .	*Béyé* .	*Béwa*-le.
"A cloud." From "*Púlia*-da" .	*Bía*-la .	*Bía* .	*Bíe* .	*Bíe* .	*Bíya*-le.
"In front" "First." From "Āūto-*lá*" .	*Wōīche*-la	*Wōīcha* .	*Wōīcha* .	*Wōīcha* .	*Wōīchá*-le.
"An adze." From "*Wólu*-da" .	*Wóloga* .	*Wólók* .	*Wólak* .	*Wólak* .	*Wólak*.
"Scattered." From "*Pírá*-da" . .	*Íra* .	*Íra* .	*Írap* .	*Eráp* .	*Íráp*.
"A hole." From "*Báng*-da" .	*Púnga* .	*Púngar* .	*Púngár* .	*Púngyér* .	*Púngár*.
"Gropes blindly." From "*Légé*-da" . .	*Yéga* .	...	*Yégat* .	*Yégat* .	...

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Andamanese Proper Names, with their alleged meanings; also their alleged Derivations, given in the "Áka-Béa-da" language—continued.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.	*Púchikwár*.	Áukāū-*Júwōī*.	*Kol*.
"He cuts with a Cyrena shell." From "*Pāūin-nga-da*" .	*Pótia* .	*Pāūti* .	*Póti* .	*Póti* .	...
"The tide." From "*Kále*-da" .	*Kála* .	*Koálat* .	*Kàlwár* .	*Kàlwér* .	*Kàlwár*-le.
"Scattered." From "*Pírá*-da" . .	*Bíra* .	*Bércha* .	*Bércha* .	...	...
"A certain small fish." From "*Dāūr*-da" .	*Dāūra* .	*Dāūri* .	*Dóri* .	*Dóri* .	*Dāūri*-le.
"Sea foam." From "*Bāūr*-da" . .	*Bāūra* .	...	*Bāūrōīn* .	*Bāūrén* .	*Bāūrāīn*-le.
"A certain small tree." From "*Tāūrok*-da".	*Túra* .	*Tórāī* .	*Túrāī* .	*Túrāī* .	*Túrāī*-le.
"A small fly." From "*Búríya*-da" . .	*Búrinya* .	...	*Búrchír* .	*B'rícher* .	*Bercher*-lé.
"A certain tree." From "*Bálak*-da" . .	*Balāīa* .	*Bálāī* .	*Bélé* .	*Bélé* .	*Bélé*.
"Small." From "*Kétia*-da" .	*Kétia* .	*Kéti* .	*Kéti* .	...	*Kéti*.
"Slippery." From "*Galdím*-da" .	...	*Gólat* .	...	...	*Gólat*.

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Andamanese Proper Names, with their alleged meanings ; also their alleged Derivations, given in the "Áka-Béa-da" language—concluded.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.	*Púchikwár*.	Áūkāū-*Júwōī*.	*Kol*.
"A sand fly." From "*Ñípa*-da" . .	*Lípāīa*	...	*Lípāīa* .	...	*Lípāī*-le.
"A certain tree." From "*Ñam*-da" . .	...	*Ñoáli* .	*Niáli* .	...	*Níale*-le.
"A certain fish." From "*Chúd-ma*-da" . .	...	...	*Chāūrmīla*	*Chāūrmé* .	*Chāūrmi*-le.
"A certain tree." From "*Ōī*-da"	...	...	*Wói* .	*Wói* .	*Wói*-le.
"He pulls hairs out." From "*Tóp*-ké" .	...	...	...	*Túké* .	...
"Greasy." From "*Lúbú*-da" .	...	...	...	*Júbò* .	*Júbò*-le.
"A certain tree." From "*Berebi*-da" . .	...	...	*Bérebé* .	*B'rébé* .	*Béreba*-le.
"Frightened." From "Ád-*lát*-ké" .	...	...	*Lát* .	*Lòt* .	...
"He lives alone." From "Iji-*lá búdú*-ké" .	...	...	...	*Kāīch púyo*	...
"A cane." From "*Bāūl*-da" .	*Píwio*-la .	*Bówi* .	...	...	...

Andamanese Proper Names, with their alleged meanings; also their alleged Derivations, given in the "Áka-Béa-da" language—concluded.

English.	Áka-*Béa*-da.	Ákar-*Bálé.*	*Púchikwár.*	Áūkāū-*Júwōī.*	*Kol.*
"A certain tree." From "*Ápara*-da" .	...	*Múrá* .	...	...	...
"A certain tree." From "*Rím*-da" . .	...	*Ríma* .	*Ríma* .	...	*Ríma*-le.
"He chatters." From "Íji-*chàt*-ké" .	...	...	...	...	*Chet*-le.
"Fleshy." From "*Dama*-da" .	...	...	...	...	*Wentóma.*
"Stops at home." From (*Luchikwár*) "*Nó*-nga" .	...	...	...	...	*Ñónga.*
"Does not wish to appear before people." From *Tót*-ké"	...	...	...	...	*Tāūtal*-le.
"Refuses to go away." From "*Inga*-ké" .	...	...	...	...	*Ingó*-le.
"Rubbish." From "*Rúp*" .	...	...	...	...	*Róbé*-le.
"A certain tree." From "*Yéré*-da." . .	...	...	...	...	*Jéro*-le.
"Whistling." From "*Kókók*-nga" . .	...	...	...	...	*Wól*-le.

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As the Proper Names are few in number, the different Andamanese in the same Sept bearing the same name are given Nicknames which serve to distinguish each of them, and a list of a few of these Nicknames is here given.

The Nickname may be given to a child for some peculiarity of his own, or for some peculiarity of his father's conduct.

A curious Nickname is that of "*Íl*", meaning "born again", the origin of which is :—

In the case of a first born child, named, say *Bía*-la, dying soon after its birth, the mother on her second conception often gives the same name to the second child, and to this, if of the same sex as the previous one, the Nickname (always used after the real name), of *Íl*, would be added, and the child would be called *Bía Íl*, as the Andamanese believe that the dead child has been born again.

Two other Nicknames, "*Óta*", and "*Káta*", are curious, and like some of the other Nicknames given in childhood, which may relate more to the father than to the child, are generally replaced by further Nicknames given as the child grows up.

(There are certain Nicknames, indeed, which refer only to the doings of the parents, and cannot refer to the child.)

The origin of the two Nicknames above mentioned is :—

When a woman knows that she is with child she calls that child by some one of the usual Andamanese proper names regardless of what its future sex may be. When the child is born, "*Ā̈ūta*", meaning "testicles", is added as a Nickname, if it be a male; and "*Káta*", "female organ of generation," if it be a female.

Nicknames.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.	*Púchikwár.*	Āūkāū-*Júwōī.*	*Kol.*
Cloudy . .	...	...	...	*Tówia* .	...
Sucks his fist .	...	...	*Kāūro-rúp*	...	...

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Nicknames—continued.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.	*Púchikwár*.	Áūkāū-*Júwōī*.	*Kol*.
Good-looking .	*Dála* .	*Dálé* .			
Hole in a rock .	...	...	...	*Chér-púng*	
Talking . .	*Yáb*-nga .	*Yoáb*-nga			
Padouk tree .	*Chálanga*				
Itching . .	*Rútúngáj*				
Of hoarse, impeded speech.	...	...	*Lérewíya*		
Thief . .	*Táp*.				
Honey . .	*Ája*.				
Big . .	*Dóga*.				
Hard . .	...	...	*Tāūram* .		
"*Melochia velutina*" bark.	...	...	*Kāūri-tóma*		
Male . .	*Āūta* .	*Rótá* .	*Tāūtá*.		
Female . .	*Káta* .	*Koáto*.			
Born again .	*Íl* .	*Íl*.			
A caterpillar .	*Gardi*.				
" .	*Wéin*.				
A certain tree .	*Chāī* .	...	*Chāī*.		
An orphan .	*Bóloka* .	*Bāūloko*.			
His father sought for turtle in muddy water.	*Pāī*-nga.				
Takes care of others.	*Jó*-la.				

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Nicknames—continued.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.	*Púchikwár.*	Áŭkāŭ*Júwōi.*	*Kol.*
His father caught turtle in the open sea.	...	*Júru* .	*Chíru.*	...	
His father made much turtle-rope.	...	*Bétma.*			
His father made many turtle nets.	...	*Yāŭto.*			
Hand . .	...	...	...	...	
Lamprey .	...	*Púi.*			
Bald . .	...	*Jadāi*-nga			
Voice . .	...	*Tégi.*			
Forehead .	...	*Múgú.*			
Harbour for boats	...	...	*Pāŭla.*		
Mire . .	...	...	*Páta-káme.*		
Sand . .	...	...	*Tāŭwer.*		
A tree, (not identified).	...	...	...	*Chána.*	
Good moon .	...	...	*Púkwi-dem*	*Púkúi-dem*	
Born alone .	...	...	...	...	*Kāŭrak-lúngi.*
Pig's blood .	...	...	...	...	*Réak-téwu.*
Broken bamboos	...	...	...	*B'rát-pāŭr.*	
Tall . .	...	...	...	...	*Júrúm-tá.*
Beetle . .	...	...	...	...	*Pétara.*
Small head .	...	...	...	...	*Tówam.*
Rocks . .	...	...	...	*Chébar.*	

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Nicknames —concluded.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.	*Púchikwár*.	Áukäu-*Júwöi*.	*Kol.*
An edible root .	...	...	...	...	*Täüli.*
Dribbles . .	...	...	...	*Póng-t'lépe*	
An adze . .	...	...	...	*Wäüle.*	
Snores . .	...	...	...	...	*Gäürawa.*
Old . . .	...	...	...	*Chókan.*	
Jack fruit .	...	...	...	...	*Kéite-le.*
Ashes . .	...	...	...	*Át-pín.*	

The following is a list of the Flower-Names given to Andamanese girls.

Their origin is, as follows:—

At her first menstruation an Andamanese girl is called by the name of whichever one of certain selected trees happens to be in flower at the time, and this name, which is used before her Proper Name, is not discarded until she becomes a mother, or elderly, when the Honorific Name of *Chána* "Mistress" is given.

Often, when calling to a young woman, the Flower-Name alone is used.

The Andamanese can give no reason but that of long custom for the selection of these peculiar names, but their application is obvious.

Honorific Names, equivalent to "Master", "Mr.", "Sir", etc., are given to Andamanese men and women, and are Roots of Group (5).

Flower-Names given to Andamanese Girls.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.	*Púchikwár*.	Áukäu-*Júwöi*.	*Kol.*
A cane (not identified).	*Jídga* .	...	*Chítik* .	...	*Chítak.*
Chickrassia tabularis.	*Äüro* .	*Äükäür* .	*Äür* .	*Ókúr* .	*Äükar.*

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Flower-Names given to Andamanese Girls—concluded.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.	*Púchikwár*.	Āūkāū-*Júwōī*.	*Kol*.
Semecarpus (?) (sp.)	*Módo* .	*Māūdo* .	*Múte* .	*Múte* .	*Múte*.
Diospyros densiflora (?).	*Chílipa* .	...	*Chélap* .	*Chélap* .	*Chélip*.
A creeper (not identified).	*Yúlu* .	*Yúlu* .	*Yíle* .	*Jíle* .	*Yíle*.
Pterocarpus dalbergioides.	*Chágara*	*Choágor* .	*Chòkar* .	*Chòkar* .	*Chāūkar*.
Calamus (sp.) .	*Chárapa* .	*Choáróp* .	*Chárap* .	*Chāūrap*	*Chárap*.
Meliosma simplicifolia.	*Pátaka* .	...	*Pāūtó* .	*Pāūtok* .	*Pāūtok*.
Eugenia (sp.) .	*Réché* .	*Ráché* .	*Rāīchat* .	*Rāīchat*.	
Not identified .	...	*Chenrá*.			
Sterculia (sp.) .	...	*Yáré*.			

These Names are not always exactly the same as the names of the trees mentioned, and may be an old form of the name. The trees mentioned all bear flowers from which bees make honey in turn, during the whole year.

The Proper Names of the Andamanese are used when calling to each other from distances, and in speaking of each other.

It is "de rigueur" to use the Honorifics, and a young girl is spoken to by her Flower Name.

Children do not address their parents by their Proper Names, but only by their Honorifics, and youths would do the same to elders generally, and would never use Nicknames when speaking to, or of them.

As there are so few Proper Names, the Nickname decides which of the many persons of the same name is meant, and the Honorific gives the age and standing of the person.

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CHAPTER V.

The functions of the Prefixes, and their modifying action on the meanings of the Roots—Table of Modifying Prefixes used with the Roots of Group (3)—Examples of the influence of Modifying Prefixes—Table of the forms assumed by the Prefixes when used in Sentences or Compound Words, as Conjunctional Infixes—Table of Honorifics—Suffixes—Definition of the Roots, and Andamanese mode of thought—Indicators—Examples—Declension—Predicators—Conjugation—Mr. Man's and Mr. Ellis's remarks—Table of Postpositions—Roots with Singular or Plural meanings only—The Comparison of Roots—Numerals—Table of Numbers—Roots of Group (5)—Table of Exclamations—Terms of abuse—Remarks on the variation in the different languages.

I WILL now give a more detailed description of the manner in which the Prefixes act on the Roots, and their different functions.

Though I have given in the last Chapter a list of those Prefixes most commonly used, yet it will be seen from the Vocabulary that there are others, and these will be noticed in the Analysis of the words in the Vocabulary.

It appears to me that one of the functions of the Prefixes is, to indicate Gender, not in the sense of Male and Female, but in the sense of classifying the Andamanese Roots into Genera, or Groups.

Each Root in Groups (1), (2), and most of the Roots in Group (3), have especial Affixes which denote their Gender, and these Affixes may become either, Pronominal Prefixes to the Root itself, as with the Roots of Group (1); Ordinary Prefixes which are attached to the Explicator of the Root in a Sentence, (the Root being an Indicator), and not to the Root itself, as with the Roots of Group (2); or Ordinary Prefixes attached to the Root itself, as with some of the Roots in Group (3).

As I have already shown, some of the Roots of Group (1) are also Roots of Group (3), according to the meaning attached to them; and they only belong to Group (1), and take the Pronominal Prefix, when they refer to animate bodies.

The special Pronominal Prefix belonging to each Root in Group (1) really indicates its Gender, and does not modify its meaning.

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Only the one Prefix, signifying Gender, can be used with each Root in Group (1).

Similarly, the Ordinary Prefix belonging to each Root in Group (2), and only used when the Root becomes an Indicator in a Sentence, is attached to the Explicator or Predicator immediately following it, and is a Prefix of Gender, does not modify the meaning of the Explicator or Predicator to which it is attached, and is the only Prefix belonging to each Root in Group (2).

When a Root in this Group is used as an Indicator in a Sentence, and the Explicator or Predicator immediately following it has taken a Prefix which is not the Gender Prefix belonging to the Indicator, it will be found that the meaning of the Root of the Explicator or Predicator has been modified.

Hence, the same Prefix may do duty as a Gender Prefix to one Root, and a Modifying Prefix to another.

For example—

"A Sponge" is "Soft," "Soft" being in Áka-*Béa*-da Ót-*Yóp*-da. Ót- is here the Gender Prefix belonging to "Sponge" the Indicator, and is attached to its Explicator *Yóp*-da, without modifying the meaning of that Root, because "Sponge" belongs to Group (2) and cannot take a Prefix itself.

"A Stick" is "Pliable." Áūto—*Yóp*-da meaning "Pliable." Áuto- is here the Gender Prefix belonging to "A Stick." But, if "Stick" is Áka-*Yóp*-da, the meaning of *Yóp* is quite altered, and the Stick is "pointed," for Áka- not being the Gender Prefix belonging to "Stick," has modified the meaning of *Yóp*-da.

The functions of the Prefixes attached to the Roots in Group (3) appear to vary with the meanings of the Roots.

A Root which, from its meaning, can only be used as an Explicator, or Predicator, in a Sentence, has no Gender Prefix; the Prefix it may be carrying is either the Gender Prefix of the Indicator preceding it in the Sentence, or is a Modifying Prefix.

Roots in this Group, which are capable, from their meanings, of being used as Indicators in a Sentence, are, unlike the Roots in Group

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(2), capable of modifications by the addition of Prefixes to themselves.

A further list of less commonly used Prefixes is here given. They appear to be only Modifying Prefixes, are used solely with the Roots in Group (3), and do not indicate Gender.

So far as I can learn, they, like the other Prefixes, have no meanings of themselves.

In order to modify its meaning a Root may have two or even three Prefixes, one of which is probably a Gender Prefix.

Modifying Prefixes, used with the Roots in Group (3).

Áka-*Béa*-da.	Ákar-*Bálé*.	*Púchikwár*.	Āūkāū-*Júwōī*.	*Kol*.
Tāūt — .	Tāūt — .	Tāūto — .	Tāūto — .	Tāūtāū —
Tár — .	Tár — .	Tá — .	T'rá — .	Tá —
Ōiyón — .	Óngón —, or Óng — .	Ólom — .	Āūlam — .	Tólam —
Tig—or Tik—	Tit — .	Te — .	Ter — .	Ter —
Āian — .	Idi — .	Ónyam — .	Ébe — .	Ōinyam—
Teg — .	Ted — .	Te — .	Ter — .	Ter —
Tāūko — .	Tāūkāū — .	Tāū — .	Tāūko — .	Tāū —
Ákan — .	Ákan — .	Óm — .	Āūkom — .	Óm —
En — .	En — .	In — .	En — .	In —

The system by which the Andamanese Roots are classified into Genera by the Andamanese is not known, and the opinions of individual Andamanese on the subject are only of value as showing the mode of thought of the people.

The man referred to in the previous Chapter as giving the correct Prefix to *Yóp*-da with reference to "A cushion," stated :—

Ót—refers to all "round things."

Aūto—refers to "long, thin things," (like trees).

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Áka—, and Āūko- refer to "pieces of hard inanimate objects."

Óng—, and Áb— refer to "human, and other animate objects."

Ar—refers to "trees, and things standing up."

Ig—refers to "the weapons, utensils, and articles made or used by the Andamanese."

Ád—refers to "the speech of animate creatures."

The man had some difficulty in explaining himself, and it is evident that the reasons for the Gender classification have been lost.

To take again the word *Yóp*-da "Soft," or, "Pliable."

A Sponge is Ót-*Yóp*-da "Soft."

A Cane is Āūto-*Yóp*-da "Pliable."

A Pencil is Áka-*Yóp*-da or Āūko-*Yóp*-da "Pointed."

The Human Body is Áb-*Yóp*-da "Soft."

Certain parts of the Human Body are Óng-*Yóp*-da "Soft."

Fallen Trees are Ár-*Yóp*-da "Rotten."

An Adze is Ig-*Yóp*-da "Blunt."

The other Prefixes cannot be used with *Yóp*-da, as they either modify in a manner which it is not possible to apply to *Yóp*-da, having regard to its meaning, or else they refer to things which cannot be described as *Yóp*-da. "Soft," or "Pliable."

Some Roots of Group (3) only admit of one Ordinary Prefix being attached to them, as their meaning is such that it cannot be modified by the addition of Prefixes.

Few Roots take *all* the Modifying Prefixes, as their meanings are incapable of being changed in all the different ways.

Sometimes one Root will take more than one Prefix at the same time as, in Áka-*Béa*-da :—

Á áka-*dói*-ké. "He sits."

Á áka-té-*dói*-ké. "He arrives at his place for sitting."

Á is the Pronoun "He."

Áka—is a Gender Prefix.

Dói is a Root of Group (3), meaning, by itself, "Sit."

Té—is a Modifying Prefix.

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It appears to me quite possible that formerly each Prefix had a definite meaning of its own, which has now been lost, and was a Root. I will here give another instance of the use of Modifying Prefixes.

Chāūróg-nga, is a Verbal Substantive meaning "Tieing up."

(The Root *Chāūróg* means "Tie up").

Without a Prefix this word refers to the "Tieing up" of bundles of firewood (hence *Chāūróg*-nga-da "A Faggot"), and bundles of Plantains.

Āūt-*chāūróg*-nga refers to the "Tieing up" of the carcases of dead pigs, in order that they may be carried on the back.

Áka-*chāūróg*-nga refers to the "Tieing up" of Jack-Fruit in bundles.

Ár-*chāūróg*-nga refers to the "Tieing up" of birds.

Óng-*chāūróg*-nga refers to the "Tieing together" of the feet of little pigs which have been caught alive in the jungle, to prevent their escaping.

The above Prefixes, as they do not modify the meaning of *Chāū-róg*, the Explicator, would appear to be Gender Prefixes, referring to the Indicator, "Dead Pigs," "Jack-fruit," "Birds," "Little Pigs," as the case may be.

Of course many other things are referred to besides those mentioned, and in practice the rules are not as clearly observed as I have given them.

In Sentences, and in Compound Words, the Prefixes attached to Explicators and Predicators often assume the forms given in the list below. The l', t', and k' attached to these Prefixes appear to me to be simply euphonic and not Pronominal.

Though these are not real Infixes, inasmuch as they do not affect the division of the Roots, they may, from their position in the Sentence, be regarded as fulfilling the functions of Conjunctional Infixes.

They would carry, in addition to their Modifying, or Gender denoting functions, the force, or meaning, of "Its," or "of" in certain cases, to the English, but not to the Andamanese mind.

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Forms assumed by the Prefixes when used in Sentences, or Compound Words, as Conjunctional Infixes.

Áka-*Béa*-da.	Ákar-*Bálé.*	*Púchikwár.*	Āūkāū-*Júwōī.*	*Kol.*
— l'ōiyo —	— l'í —	— l'í — or — l'óte —	— l'í — or —ch'óto —	— óte — or — k'ar —
— t'í —	— t'í —	— t'ó —	— t'er —	— t'er —
— l'ót —	— l'ót —	— l'óte —	— t'āūto —	— k'āūtāū —
— l'ót —	— l'ót —	— l'óto —	— l'àke —	— l'óto —
— t'ár —	— t'ár —	— t'á —	— t'rá —	— t'á — or —le —
— l'ár —	— l'ár —	— l'ár —	— t'rá —	— t'á —
— l'ik —	— l'áka —	— l'ír —	— t'er —	— t'er —
— l'ig —	— l'id —	— l'ír —	— t'er —	— t'er —
— l'á —	— l'é —	— l'óng —	— le —	— ke —
— l'eg —, —l'id—, or,	— t'id — or — t'é —.	— t'e —	— t'er —	— t'er —
— l'e —	...	...	...	...
— l'āūka —	— l'āūko —	— l'ó —	— t'āūkāū —	— t'er —
— l'áka —.	— l'ánye —	— l'ó —	— t'ébe —	— kó —

With regard to the Suffixes.

I will take as examples those in the Áka-*Béa*-da language only, for convenience sake.

All Roots which carry English meanings of the Grammatical Forms of Substantives or Adjectives take the Suffix—dá, when used alone, or at the end of a Compound Word, or Sentence.

This, which is the Noun Suffix, is not used otherwise.

—lá is a Honorific Suffix, only affixed to the Proper Names of the Andamanese. This is used in all parts of the Sentence.

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A list of the Honorific Names is here given.

Honorifics.

English.	Áka-*Béa*-da.	Ákar-*Bálé.*	*Púchikwár.*	Áukäu-*Júwöi.*
Youngster .	*Líga*-la .	*Lígwa* .	*Kícha*-né .	*Kíchak.*

(The above name is given to children from about 4 to 8 years of age, and they are generally called to by it, their Proper Names not being used. After the age of 8, until their initiation, they are called by their Proper Names only.)

After his initiation a youth is called .	*Már* . .	*Bá* . .	*Tö* . .	*Te.*

(This word is prefixed to the Proper Name, or the Proper Name may be omitted when speaking to the person, and the word "Initiate" substituted; in Áka-*Béa*-da "*Gúma.*"

A girl of a similar age is called by her Flower Name.

When grown of middle age, or married, a man is called "Mr."	*Mäia* .	*Dá* . .	*Tá* . .	*Té.*
and a woman is called "Mrs."	*Chána* .	*In* . .	*In* . .	*Näü.*

which words are Prefixed to the Proper Names.

The Suffix .	.	(not found)	—le . .	—lekile.

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is often used with the two foregoing, and the following words, as an additional mark of respect. This Suffix may be used alone with the Honorific Prefix, or both may be affixed to the Proper Name. Elderly and much respected people are called—

Honorifics—continued.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.	*Púchikwár*.	Āūkāū-*Júwōī*.
Men (Sir).	*Mám*-óla	*Máme*	*Móm*-le	*Móm*-lekile.
Women (Madam).	*Chán*-óla	*Ín*	*Ín*	*Nāū*-lekile.

—lá, or -ló, is a Vocative Suffix, and is only used when calling to an animate object, to the name of which it is affixed.

—ba (and it appears occasionally, —bo , and -ta ,) is a Negative Suffix.

It is affixed directly to those Roots of Group (3) where the meanings permit of its use, and modifies their meanings in a negative sense. It is evidently an abbreviation of *Yábá* " Not."

—ngá, —ké, —ká, and —ré, are Suffixes added to Roots of Group (3) when these are used as Predicators in a Sentence, and modify the meanings of these Roots in a manner which corresponds to the Tenses of Verbs in English.

(Mr. Man adds -ngabo, and —ngatà, to the above, but these appear to me to be Compound Suffixes, formed on the Verbal Substantive Suffix —nga, which convey a negative modification to the Roots to which they may be affixed.)

In agglutinative languages, such as the Andamanese, Roots only, with their modifications by the addition of Prefixes and Suffixes, are considered; and in this work Roots have been considered to be Words which have a definite meaning of themselves and are incapable of sub-division. Compound Words, the meanings of which are equivalent

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to what are known in English Grammar as Abstract Nouns, are considered, with all other Compounds, to be Sentences.

The Andamanese mode of thought is clearly indicated by the meanings of the Roots in their languages, and by the formation of the Sentences. When an Andamanese wishes to speak of things which are outside the order of his daily life, its requirements, and ideas, for the expression of which the Roots and their modifications are found to be insufficient, he builds up Compound Words, or Sentences.

The Indicator in a Sentence can only have its Sex shown by the addition of the Explicator meaning "Male" or "Female," as the case may be. For example, in Áka-*Béa*-da :—

Yádi-da means "A turtle."

Yádi-búla-da means "A male turtle."

Yádi-pāil-da means "A female turtle."

(*Yádi* is a Root of Group (2), *Búla*, and *Pāil* are Roots of Group (3).

(It is noteworthy that, when the Prefix 'Ab- is added to the Roots *Búla* and *Pāil*, the words then mean "Man" and "Woman," and belong to Group (1).

The number of an Indicator in a Sentence is shown :—

In Roots of Group (1), by the Plural of the Pronominal Prefix, as

'ót-*chéta*-da "His head."

'ótót-*chéta*-da "Their heads."

In Roots of Group (2), by the addition of some Root of Group (3) which acts as an Explicator, and may mean "a few," "many," "very many," etc., as—

Bóko-da. "A canoe."

Bóko l'óng-*kálak*. "A few canoes."

Bóko l'ár-*dúru*-da. "Many canoes."

Indicators are declined by the addition of Postpositions, as, in Áka-*Béa*-da :—

Cháng-da. A hut.

Cháng-lía. Of a hut,

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Cháng-len. In a hut.
Cháng-lat. To a hut.
Cháng-tek. By a hut.

It will here be observed that the Noun Suffix is not used with the Postpositions.

Roots acting as Predicators in a Sentence are capable of modifications by the addition of Suffixes, as regards Tenses.

For example, in Áka-*Béa*-da:—

Dó mámi-ké—I sleep, or I will sleep.
Dá mámi-ká—I was sleeping.
Dá mámi-ré—I slept.
Mámi-nga—Sleeping (Verbal Substantive).
Mámi-ré—Slept, (Past participle).
Dóna mámi-nga *tóguk* –I sleeping for, or, I might sleep.

This last is, however, a Sentence, and is rarely used. *Tóguk* is a Root of Group (5), and not a mere Suffix.

From Note 2, page 55, of Mr. Ellis's Address, it appears that Mr. Man adds in addition to the above Suffixes :—

-ngabo for a Future Tense.

and gives a passive voice with the Suffixes:—

-ngaba—Present and Imperfect.
-ngata—Perfect.
Entóba—ngata—Pluperfect.

I have not been able to understand this.

Mr. Man's examples, as corrected by the Andamanese, are:—

(Mr. Man). *Dól mámi*-ngabo—I sleep will.

(Andamanese). *Dó mámi*-nga-bo—I am sleepy, but not asleep. (Literally, "I sleeping not"), and Mr. Man may have taken this to mean, I am sleepy, and though not asleep, yet shall sleep soon.

(Mr. Man). Passive Voice. Present Tense.

—*Karama dól*-la *kóp*-ngaba—Bow me-by scooped-is-being.

(Andamanese). *Dóna karama kóp*-nga-ba—I bow cutting not.

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(Mr. Man). Passive Voice. Imperfect Tense.

Karama dól-la *áchibāīya kóp*-ngaba—Bow me-by then scooped-has-been.

(Andamanese). *Áchibāīya dóna karama kóp*-nga-ba. Then (on that day), I bow cutting not. (Did not cut).

(Mr. Man). Passive Voice. Pluperfect Tense.

Karama dól-la *entóba-kóp*-ngata. Bow me-by already scooped-had-been.

(Andamanese). *Dóna entóba karama kóp*-nga-ta. I before (you) bow cutting not.

(In the Note to Page 60 of Mr. Ellis's Address he mentions, with regard to Bía Pag-da, that he was Mr. Man's principal informant.

Now this man was a member of the Sept of the *Púchikwár* tribe which reside at the eastern end of Homfray Strait, and speak a mixed language of *Kol* and *Púchikwár*. He had not a thorough knowledge of the Áka-*Béa*-da language, and was teaching Mr. Man what was to himself a foreign tongue.)

A list of the Postpositions most commonly used by the Andamanese is here given :

Postpositions.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.	*Púchikwár*.	Aūkāū-*Júwōī*.	*Kol*.
In . .	—*len* .	—*len* or *á*	—*an* .	—*an* .	—*an*
In (a rare form).	—*lóm* .	—*lam* .	—*wan* .	—*kan* .	—*an*
From .	—*tek* .	—*té*, or—*lé*.	—*é*,—*té*, or—*lé*.	—*é*, or—*lák*.	—*é*,—*làke*, or—*kàte*.
To . .	—*lat* .	—*lát* .	—*lát* .	—*láte* .	—*láte*
Of (pronominal).	—*lía* .	—*légé* .	—*líye* .	—*léye* .	—*líye*
For .	—*leb* .	—*leb* .	—*leb* .	—*lébe* .	—*lébe*
After .	—*lik* .	—*lé* .	—*lé*	—*lé* .	—*lé*

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Roots when used as Predicators have, as a rule, no Numbers or method of expressing the Numbers, except by the meanings of the Indicators, or by the general context.

In a few cases Predicators appear to take a different form in the Plural, but Colonel Temple is of opinion that these different forms must be considered as different Roots.

For example, in Áka-*Béa*-da :—

Dó mámi-ké—I sleep.
Á áka-*dói* ké—He sits.
Mōĭcho bármi-ké—We sleep.
Éda áka-*kāūra*-ké—They sit.

It would seem as if certain Roots could only express the Singular Number, and certain other Roots could only express the Plural Number.

The Comparison of Roots, used as Explicators, can only be made by the addition to them of other Roots, also Explicators, thus forming Compound Explicators, as :—(in Áka-*Béa*-da),

Balāīa is fat—Balāīa *páta*-ré.
fat.
Bía-la is fatter—Bía-la *páta dóga*-da.
fat much
Ría-la is the fattest—Ría-la *páta chánag*-da.
fat very much.

If Impersonal, another version would be :—

He is fat—*Á páta*-ré.
He is fatter—*Á páta dóga*-da.
He is fattest—*Kát úba páta dóga*-da.

In the above, Balāīa, Bía la, and Ría-la, are Andamanese Proper Names, with, in the case of the latter two, Honorific Suffixes.

Páta is a Root of Group (3).
-ré in the first instance, is the Past Participle Suffix.
Dóga and *Chánag* are Roots of Group (3).

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Á is the Pronoun "He."
Kát is a Root of Group (5), and means "That one."
Úba is a Root of Group (3), and means "Yes."

The Andamanese idea of numbers is limited, as shown by the subjoined table.

They are definite in speaking or "One" or "Two," but beyond that, though they pretend to count up to Five, the words are vague.

"Three" really means "One more."
"Four" means "Some more."
"Five" means "All."
Even "Two" is often used to mean a number above Two.

(It would almost seem as if the *Púchikwár* word for "One," was an anagram of the Áka-*Béa*-da word.)

"Second" means "Afterwards."
"Third" means "Afterwards."
"Fourth" means "After all."

These same words (with the exception of "One" and "Two"), which are here used as Numerals, have also other meanings.

It may be noticed that the *Bálé* word for "Two" has a *Bálé* form *Ót* which is peculiar to Roots in that language which are used in the Plural sense only.

Numbers.

English.	Áka-*Béa*-da.	Ákar-*Bálé.*	*Púchikwár.*	Áukäu-*Júwöi.*
One	*Úbatúl*	*Úba*	*Lútúba*	Á-*lúngúi*
Two	Ik-*päür*	Id-*päürotót*	Ír-*päür*	Ré-*päür*
Three	Éd-ár-*úbäī*	Ár-*úbäō*-at	Ár-*lúngi*	*N'*rá-*lúngúi*
Four	É-íji-*pàgi*	Idi-*pági*-ké	Íram-*päī*-ke	Rém-*pá*-ke
Five	Ár-*dúru*	Ár-*púlia*	Ár-*díre*	Á-*chápar*

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Numbers—continued.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.	*Púchikwár*.	Āūkāū-*Júwōī*.
First .	Óta-*lá* .	Āūto *loá* .	Āūtam-*chúle*	Āūtam-*túkāū*
Second .	Tár-*āūlo* .	Tár-*kāūlo* .	Tá-*chulé* .	T'rá-*chúlé*
Third .	Āī-ig *íliya* .	Id-*nílìá*-ké .	Ír-*nílak* .	Ré-*dingé*
Fourth .	Árat-*lóg* .	Oárōt-*lóga* .	N'ár-*tíwe* .	*N'*rá *tíwe*

Roots with the sense of Numeral Adjectives and Adverbs occur.

Further grammatical details of the languages will be explained in the Analysis of the Words in the Vocabulary, and in the next Chapter.

With reference to the Roots in Group (5), as these, particularly those corresponding in meaning to the English Adverbs, are very numerous, it would take up too much space here to tabulate them, and I will merely give the English forms of some which can be examined in the Vocabulary.

Again. In addition to. More. Always. Invariably. Besides. Beyond. Certainly. Consequently. Directly. Immediately. Just now. Now. Else (what else). Else (or else). Formerly. Gently. Slowly. How. How many. How much. So. Resembling. Like (just as). Like (also). On account of. Therefore. Only. Sideways. What? When? Whence? Where? Whereabouts? Why?

No matter! Never mind! Next! Of course! Really! All right!

(Many Roots are thus used alone to convey the sense of the Imperative Mood.)

And, But, If, etc.

The following list of some of the Exclamations used by the Anda-

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manese may be of interest. Few of the words can be considered to be Roots, and are similar to the " Yoicks, " " Hurrah " of the English.

Exclamations.

English.	Áka-*Béa*-da.	Ākar-*Bálé*.	*Púchikwár*.	Āūkāū-*Júwōī*.
" Hurrah " !	Yúí !	Yúí !	Yúí !	Yúí !
" I don't know."	Úchin	Máká	Kón kéte	Kōīen
" Very well; go ! " (with a lift of the chin).	Úchik	Kóbálé	Kóí	Kóí
" You are humbugging."	Ákan-*ōīya-da*-ké	Ákan-*ōīya-da*-ké,	Óm-*kāūti-chwa*-ké.	Āūkom-*kāūtichwa*-chíne.
" Oh ! I say ! " (ironical).	Bétek !	Yá !	Kal-āī-ítata, or Kalat !	Yāūko kéne !
Exclamation used when a rope, etc., breaks.	Túrúsh-nó !	Túrúit !	Túrúsh !	T'rúish !
An Andamanese who wishes another to back him up in telling a lie says to the other, at the end of his general statement " Say Yes ! "	Jeg *Āū*	Jeg *Āū*	Jek *Lúngi*	Átok *wé*
" Not exactly " ! (ironical, or forbidding).	Kák !	Kák !	Káká !	Alö !
" Nonsense " !	Chò !	Yá !	Āī kút !	Kéne !
" What are you doing ? "	*Ngó ming*-ké ? !.	*Miákat gilia*-ké ? !.	*Má* kó ? !	*Miák* chinó ? !

Exclamations—continued.

English.	Áka-*Béa*-da.	Akar-*Bálé*.	*Púchikwár.*	Áūkāū-*Júwōī*.
"Yes"! (ironical)	*Wāī*! (drawled)	*Wāī*! (drawled).	*Köle*!	*K'lé*!
Said on detecting a nasty smell.	Chúnyé!	Chúnyé!	Chúnyé-nó!	Chúnyé!
Said on detecting a pleasant smell (with a puffing out of the lips).	Púé!	Púé!	Púé!	Púé!
An exclamation given on experiencing a sudden pain, as of a pinch.	É-Yí!	Yí!	Yí! (drawled)	Éyāū (indignantly).
Said when experiencing a sudden shock, as sprinkling with cold water, etc.	Yíté! (said with a gasp).	Yíté!	Yíté!	Jíté!
"Don't worry me"!	Íji-*yómāī*-ngata!	Ídi-*yómāī*-ngáta!	Íram-*yólá*-nó!	Rem-*jólok*-ne!
"What? Where?" (enquiring generally):	*Tén?*	*Tán?*	*Ílè-kāūt?*	*Á-léch?*
"Is that so"?	*Án wāī?*	*Án yátya?*	*En köle?*	*Án k'lé?*
Expresses surprise at the occurrence of some unexpected event.	Káká-tek!	Káká-té!	Kélebá!	Álö-bāī!

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The Andamanese have also a number of Curses, or Terms of Abuse, which are really abbreviated Sentences.

They consist of the Pronoun "You," or "Yours," followed by the name of some part of the body, or some implement, action, etc.

The meaning understood is, "the hope that harm may come to the thing mentioned;" or, "an expression of opinion that the object is bad or unsightly."

Religion never enters into these terms, which are material and personal; always insulting, and sometimes indecent.

With reference to the different languages under consideration the following notes with regard to each are given, as my examples have been in the Áka-*Béa*-da language only.

In Ákar-*Bálê*:—

The Noun Suffix -da is very seldom used, and principally with words which the *Bálé* have in common with the Áka-*Béa*-da.

The Tense Suffix -ké is also seldom used.

In the pure *Bálé* words:—

-ngá is often used as a Noun Suffix.

Where the Suffix -ré is used in Áka-*Béa*-da, -et, -ót, and -t are used.

-ké is also used as a Noun Suffix.

The Southern *Bálé* dialect has:—

-ken for -ké as a Tense Suffix.

also -ñá for -ngá.

All the Prefixes, even when used at the beginning of a Sentence, commence with the letter l, as:—

Lákan—for Ákan—

Láb—for Áb—, etc.

In the Āūkāū-*Júwōī*.

The Noun Suffix -lekile becomes simply -kile with the Pronouns, as:—

Ngá-kile. "Thou."

Á-kile. "He."

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and it is possible that -kíle is the real Suffix, the -le being euphonic, and that the word should be written -l'kíle.

In the *Kol*.

There seems to be a great indifference about the use of the Suffixes, and double Prefixes are common.

The Suffixes -chè and -le appear to be interchangeable, for we find both used as Noun Suffixes.

(It is curious that -chè should be a Tense Suffix in Āūkāū-*Júwōī*, and a Noun Suffix in *Kol*.)

A peculiar word, which may be allied to the Suffix -lekíle in Āūkāū-*Júwōī*, is found in *Kol*, which is Léak-le.

This is used in different and confusing ways, for example :—

The equivalent of the Áka-*Béa*-da Tár-*chí*-ké is not Tá-*ngol*-le as might have been expected, but Le-tá-*ngol*, the "le" acting the part of a Prefix.

Léak-le is certainly only used with Roots having the functions of Predicators, but I cannot determine any rule by which it is applied.

Presumably Léak is a Prefix, and le a Suffix, but sometimes the word is split up, as :—

K'āūtom-*píl*-le.

this being apparently the abbreviation of

Ák-āūtom-*píl*-le.

Ák being half of Léak.

Again. -ák may be found as a Conjunctional Infix, with the le as a Prefix.

The Áka-*Béa*-da Tense Suffix -ká becomes -k as :—

K'ró, Imperfect Tense *K'ró*-k.

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CHAPTER VI.

Specimens of the Andamanese languages—The Legend of "The first introduction of Fire," given in the Áka-*Béa*-da language, with translation and Notes—The Fire Legend in the Ákar-*Bálé* language, with translation and Notes—The Fire Legend in the *Púchikwár* language, with translation and Notes—The Fire Legend in the Áükäü-*Júwöi* language, with translation and Notes—Notes on the corresponding formation of Compound Words in the different languages—The Fire Legend in the *Kol* language, with translation and Notes—General Notes on the Legend—Table of the Andamanese Names of Places—Specimens of Andamanese tales—Story of a Pig-hunt—Notes—Story of a Turtle-hunt—Notes.

HAVING shown the classification of the Andamanese Roots, and the manner in which they can be modified, I will now explain how these Roots are arranged into Sentences, for the purposes of speech. The Legends of the Andamanese perhaps afford the best specimens of their languages, as these are neither conversational nor personal; and of these I have selected the legend of the first introduction of fire to this people, as that one appears to be the best known, and the Andamanese are more generally agreed upon the statements in it, each elder of the same tribe giving the same version of the story; whereas in many of the other legends there appear to be almost as many stories as there are people.

They have been recorded exactly as told by the Andamanese, and show their jerky manner of relating a legend, etc.

To commence with the legend in the Áka-*Béa*-da language.

Täūl-l'óko-*tíma* — *len* *Púluga* — lá *mámí* — ká. *Lúratút*-la
(The name of a place). - in God was sleeping. (A certain bird).

chápa *táp* — nga *ómó* — ré. *Chápa* — lá *Púluga* — lá
fire stealing brought. Fire God

púgat — ká. *Púluga* — lá *bói* — ká, *Púluga* — lá *chápa*
was burning. God woke up, God fire

éni — ká, *Á* *ik* *chápa* — *lik* *Lúratút* l'ót-*púgarí*-ré.
seized, He taking fire by (the bird) burnt.

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Jek	*Lúratút* —lá	*éni* —ká,	*Á*	í- *Tár-chéker*	l'ót-*púgarí*-ré	
At once	(the bird)	took,	He	Kingfisher	burnt	

Wóta-Émi	*báräij* — *len,*	*Chäöga* — *tábanga*	óko-*dál*-ré.
(a place)	village-in	The ancestors	lit fires.

Tómo-lóla.
The Tómo-la.

A free translation of the above would be :—

" God was sleeping at *Täül*-l'óko-*tíma*. *Lúratút* came, stealing fire. The fire burnt God. God woke up God seized the fire ; He took the fire and burnt *Lúratút* with it. Then *Lúratút* took (the fire) ; he burnt *Tár-chéker* in *Wóta-Émi* village, (where then), the Ancestors lit fires. The Ancestors referred to were the *Tómo*-lá."

In relating any occurrence to others, as distinct from conversation with them, the Andamanese generally speak in short detached sentences, and a considerable pause must be imagined between each of the sentences in the above.

The points most note-worthy are :—

The way in which the Honorific -lá is invariably used.

With regard to *Lúratút* and *Tár-chéker*, birds may be meant, or men bearing the names of birds, for the Andamanese believe that, after the cataclysm when fresh fire had to be brought from somewhere, many of the Andamanese, who were of course really drowned, had been changed into birds and fishes.

Chäöga-tábanga means " the Andamanese who lived in former ages," *i.e.*, " Ancestors ;" and when an Andamanese is asked why he follows a certain custom, or how that custom originated, he would answer " Because the *Chäöga-tábanga* used to do it, " or, " Because the *Chäöga-tábanga* ordered it so. "

Tómo-lóla means " the sons of *Tómo*-lá," who was the Chief of all the Andamanese at the time of the cataclysm. Observe how this word is in apposition to *Chäöga-tábanga*, a very common Andamanese form of speech.

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The Fire Legend in the Ákar-*Bálé* language.

Dim-*Dāūra* — lé	*rita*	*Kéri*-l'óng-*tāūwer* — *té*	
(Name of a man),	a very long time ago	(Name of a place)	by

Púluga	*l'í*	*toágo*	*choápa*	l'*ómo*-kátá.	'*Óng*	*ík*,
God	His	platform	fire	was bringing.	He	taking,

'*ákat-pāūra*	*púgúrú*-t	l'*á-ré*.	*Bólub*,	*ká*	*Tárkāūr*
all men	burnt	did.	Name (A fish),	and	Name (A fish)

ká	*Bílichāū*,	'*óngót*	óto — *júrúgmú*-t-ía.	'*Óngót*
and	Name (Flying-fish),	they	in the sea went.	They

át — *yāūkat*	*mó*-nga.	'*Óngót*	oáro-*tíchal* — *éna*-té
fish	becoming.	They	carrying-taking

Bókwa-l'ár-*tónga*,	*bárōīj-á*	óko-*dál* — nga	l'*á*-ré.
(Name of a place)	village—in	fire lit	did.

A free translation of the above, which is a very good specimen of the real Ákar-*Bálé* dialect not tainted by contact with the Áka-*Béa*-da, is:—

"Dim-*Dāūra*, a very long time ago, at *Kéri*-l'óng-*tāūwer*, was bringing fire from God's platform. He, taking the fire, burnt everybody with it. *Bólub*, and *Tárkāūr*, and *Bílichāū* fell into the sea and became fish. They took the fire to *Bókwa*-l'ár-*tónga* village and made fires there."

In the above the following points are note-worthy:—

With the exception of *Bólub*, none of the names mentioned are now used as names for men, though *Bólub*, *Tárkāūr*, and *Bílichāū* are names for fish, the Andamanese having an extensive Vocabulary of Fish-names.

Kéri-l'óng-*tāūwer*, and *Bókwa*-l'ár-*tónga* are Compound Place Names. L'*á*-ré, corresponding to the Áka-*Béa*-da L'*édá*-ré, is much used by the *Bálé*, and added to a Predicator Root gives the force of a Passive Perfect Tense, its Root meaning being "did" or "was." In

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Púgúrú-t, and *Júrugmú*-t the Suffix -t giving the Perfect Tense is used.

The Pronominal Prefixes *'Ákat*, and *'Óngót* are used in their Plural forms, and, as they carry a meaning, are printed like Roots.

The " Platform " is a small erection built by the Andamanese at the sides of their huts, on which meat, etc., is placed, and fire is put underneath it that the smoke and heat may keep off flies.

In " *Ík*-" " taking," the Suffix -nga is omitted. This is usual with the *Bálé*.

-ía is an Imperfect Tense Suffix, rarely used.

Tíchal-éna-is a Compound Word meaning " Bring in the hands."

Dál is a Root meaning "Fire," also "Eye," *Choápo* being " wood," *Choápa*-l'í-*dál* is "The eye of the wood," or " the glowing fire of the wood."

Honorifics are not generally used by the Ákar-*Bálé*.

Ká is here used to mean "and," but it is really more of a meaningless Particle than a real Root.

In counting above " two " an Andamanese says, *Án ká*, *Án ká*, for each additional number, meaning " and another," or " one more."

The Fire Legend in the *Púchikwár* language is:—

Tāŭl — l'óko-*tím* — *an* *Bílik* l'óng — *pát* — ye. *Lúratút*
(The name of a place) in God was sleeping. (A bird)

l'óng *át* áb — *léchi* — nga *Lúratút* l'óng — *dí* — ye. *Kóta*
he fire was bringing. (A bird) seized. Then

'óng *Bílik* l'áb — *bíki* — ye. *Kóta* *Bílik* l'óng — *kónyi* — ye.
he God burnt, Then God woke up.

Bílik *l'óng* *át* *lí* — ye. *'Óng* *é* *Lúratút*
God He fire seized. He then (bird)

l'óto — *tŏĭ-chú* — nga: *Kóta* *kol* *'óng* *é* *Tárchál*
hit with fire. Then again he then (a man or fish)

l'óte — *tŏĭ-chú* — ye. *Chált́ér* l'óng — *dí* — ye. *'Óng*
hit with fire. Kingfisher. caught hold. He

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Lāō-chám — *len*	*dá* — nga	*Wāūta-Émi* — *en.*	*Óta*	*Lāō-chám*
Ancestors to	gave	(Name of a place)	in.	Then	Ancestors

n'óng — *ó* — *kádak* — nga.
they made fire.

A free translation of the above would be :—

"God was sleeping in *Tāūl*-l'óko-*tíma*. *Lúratút* went to bring fire. *Lúratút* caught hold of the fire, then he burnt God. Then God woke up. God seized the fire. He hit *Lúratút* with the fire. Then again he hit *Tárchál* with the fire. *Chálltér* caught hold of it. He gave it to the Ancestors at *Wāūta-Émi*. Then the Ancestors made fire."

The name of the place in which God was sleeping is here the same as that given in the Áka-*Béa*-da version of the legend: the same bird, (or man), *Lúratút*, is also mentioned as the fire stealer.

Tōī-chú is a compound word; *Tōī* meaning "beat," and *Chú* meaning "burn," the combined Roots giving the idea of "hitting a person with a blazing brand."

Chálltér is the *Púchikwár* name of the bird "Kingfisher."

Lāō-chám is the same as the Áka-*Béa*-da *Chāōga-tábanga*; and *Wāūta-Émi* is the same as *Wóta-Émi* in the Áka-*Béa*-da legend; a village in the *Púchikwár* country.

Kádak is the corresponding Root in *Púchikwár* to *Dal* in Áka-*Béa*-da, and they both mean the same, "glowing," or "glittering." This Root can be much modified by the use of Prefixes: as Í-*dal*-da it means "The eye."

The Andamanese call the Opal *Ógar*-l'í-*dal*-da, "The eye of the moon," an appropriate and pretty phrase.

(Common opal is found in masses on the surface in Rutland Island at the Andamans, and the gleam of the glistening surface in the rays of the sun or moon, combined with the creamy colour of the quartz matrix, has doubtless been the origin of the name.)

Āūko-*dal*-da means "fire," and is probably derived from the glitter and glow of flame.

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Observe the abbreviated Pronominal Plural Prefix *N'óng*—in the last sentence.

The Fire Legend in the Āūkāū-*Júwōī* language.

Kúro-t'ón-*mík* — *a*,	Móm	*Mírit* — lá,	*Bílik*	l'āūkāū—*éma*—t	
(The name of a place)	in	Mr.	Pigeon,	God	slept,

péakar	*át* —*ló*	*top* — chíke.	*Át*	*lāichè*	Léch — *lin*
wood	fire-with	stole.	Fire	the late	(Name) to

Á	*kótak*	*Á*	āūko — *kódak* — chine	*át* — *ló*
he	then	he	made fire.	fire-with

Karát — tátak — *émi* — *in.*
(Name of a place) at.

A free translation of the above would be:—

"Mr. Pigeon stole a firebrand at *Kúro*-t'ón-*míka*, while God was sleeping. He gave the brand to the late Léch, who then made fires at *Karát*-tátak-*émi*."

The two names of the places change in this legend, but the formation of these compound words remain the same, for example:—

In Áka-*Béa*-da.

Tāūl —— l'óko —— *tíma.*
A tree Conjunctional corner.
Infix.

Meaning, "The village at the corner, among the '*Tāūl*' trees."
("A village" is always understood in these names.)
The word is the same in the *Púchikwár* and *Kol* languages.

In Ákar-*Bálé*.

Kéri —— l'óng —— *tāūwer.*
A tree Conjunctional sand.
Infix.

"The village on the sand, among the '*Kéri*' trees."

In Āūkāū-*Júwōī*.

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Kúro —— t'ón —— *míka.*
A tree Conjunctional very big.
Infix.
"The village among the big '*Kúro*' trees."

In Áka-*Béa*-da.
Wóta —— *Êmi.*
Rise up bed, (or "hut").

In *Púchikwár.*
Wāūta — *Êmi.*
Rise up bed, (or "hut").

In Kol.
Óko —— *Êmi.*
Prefix bed.

"The village from which the different tribes dispersed (like a flock of birds rising), after the cataclysm."

In Ákar-*Bálé.*
Rókwa —— l'ár —— *tónga.*
A stone Conjunctional a row.
Infix.
"The village by the row of stones."

In Āūkāū-*Júwōī.*
Karát —— tátak —— *émi.*
A creeper Conjunctional bed, (or "hut").
Infix.
"The hut among the '*Karát*' creepers."

In this legend the Fire-thief is a Pigeon, and the construction of the first sentence differs from the direct speech in the other legends.

The first phrase states where Mr. Pigeon was; in apposition to this is an entirely unconnected phrase stating that "God was sleeping;" the third phrase tells us what Mr. Pigeon did.

Péakar in Āūkāū-*Júwōī* is equivalent to *Chápa* in Áka-*Béa*-da, and both Roots mean "wood."

Lāīchè, (and its equivalents in the other languages) is a peculiar word often used by the Andamanese in speaking of those who are

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dead, and is the equivalent of the English "the late," or "the deceased." A man named, say, "Wóloga," would, after his death, always be spoken of, (in Áka-*Béa*-da), as :—

Léché Wóloga-lá. "The late Wóloga."

It will be noticed that, in such relations as these legends, the Predicator is placed at the end of the phrase, but not always at the end of the Sentence. The final word in a Sentence is generally that on which it is desired that the most emphasis should be laid. Attention is drawn to it, in order that by its meaning it may be understood to be the most important word in the sentence.

The Fire Legend in the *Kol* language.

Tāūl — l'óko — *tím* — *en* *Bílik* — lá *pát* — ke.
(The name of a place) in. God was sleeping;

Lúratút — lá Óko — *émi* — *t* *át* *kék* — an. *Kāūlotàt* — ke
(A bird) (a place) in fire took away. (A man)

lin l'á — *chól* — an. *Min* — *tong* — *tá* — kéte.
by went. (a place) (to)

Min — *tong* — *tá* — kéte-*lák* l'ír — *bíl* — an. *Kāūlotàt*
(A place) to by went out. (A man).

l'ír — *pín* l'ír-*dāūk*-an k'írim — *kāūdak* — an. *N'á*
charred wood broke up made fire. They

n'ótam — *tepúr* — an. *Át* — ke *n*'óte — *tepúr* — an.
became alive. Fire-by they became alive.

Min — *tong* — *tāūk* *Pāūrōich* — *in*. *Jangil* *n'á*
(A place) village in. Ancestors they

l'óko — *kāūdak* — an.
made fire.

A free translation of the above would be :—

"God was sleeping at *Tāūl*-l'óko-*tíma*. *Lúratút* took away fire to Óko-*Émi*. *Kāūlotàt* went to *Min-tong-tá*, (taking fire with him from Óko-*Émi*). At *Min-tong-tá* the fire went out.

Kāūlotàt broke up the charred firewood and made fire again, (by blowing up the embers). They (the people there) became alive.

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Owing to the fire they became alive. The ancestors thus got fire in *Min-tong-tāūk* village."

The *Kol*, *Púchikwár*, and Āka-*Béa*-da tribes have very much the same versions of the legend, giving the same names to the places and the actors. The Ākar-*Bálé*, and Āūkāū-J*úwōī* differ, having places in their own countries where the fire is said to have been first kindled, and not recognising *Wóta-Émi* as the original home of the present race, as the others do.

Kaulotàt derives his name from a tree with black wood, such as the ***Diospyros nigricans***, Ebony, etc.

Min-tong-tá-kéte, or *Min-tong-tāūk*.

A tree-leaf-bone A tree-leaf-bone.

"The village of the '*Min*' trees, which have big midribs to their leaves."

Tá or *Tāūk* really means "bone," *Tāūk*-kéte becoming by euphony *Tá*-kéte.

Pín means "charcoal," "charred wood."

Át-pín means "Fire-charcoal," but does not necessarily mean that the "charcoal is on fire."

In K'írim-*kāūdak*-an we get the peculiar *Kol* K' for Āk or Léak.

In *N*'ótam we get a Pronominal Prefix in the Plural, referring to "human beings."

The whole phrase is strongly emphasised by these Pronouns, with the intention of showing that, after the cataclysm, almost all the people were dead and there was no fire. When fire had been obtained, either the dead people were resuscitated, or fresh people were created, or, what is probably really meant, life went on again as usual and the country was re-peopled in the ordinary way.

Jangil is here used for "Ancestors." I found that this word was used by the very ancient Āka-*Béa*-da for the name of the hostile inland tribe in the South Andaman, who are now known as Jàrawas and who belong to the Ōngé group of tribes.

It is possible that the Āka-*Béa*-da may have regarded the tribe as resembling their ancestors in their customs, and it is the only ink-

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ling we get that the people of the South Andaman group of tribes recognise that the members of the other groups are sprung from the same stock as themselves, though they admit that all Andamanese are one race, and differ from other races. When they first saw African negros and Sumális they called them Jàrawas, thus admitting them to the same race as themselves, but considering them to be strangers and hostile.

(I have always doubted whether "Jàrawa" is a real Andamanese word, and believe it to be an Andamanese corruption of the Urdu word "Jhárí́á" meaning "Foresters" and adapted by the Andamanese from the convicts since 1858.)

From the above examples it will be seen that all the languages of the group construct their sentences in the same order and on the same plan, and that the mode of thought of all is the same.

Under these circumstances I will confine my examples chiefly to the Áka-*Béa*-da language, treating of the others in the Analysis of the words in the Vocabulary.

The following list of the names of some of the Andamanese villages, etc., may be found of interest, etymologically.

It will be seen that "*Lúrua*" is a very old word, taking its origin in the cataclysm, when part of the islands were submerged.

"*Beriwil*-l'ár-*lōichera*-nga" is also very old, referring to the action of some of the "*Chāōga-tábanga.*"

"*Jartia*" is also ancient, being a modification of "*Chárat,*" "currents," or "tide-rips," referring to those which are very strong, and run in Manners Straits between Rutland Island and the Cinque Islands, which latter are called by the Andamanese "*Jartia.*"

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Andamanese names of places, etc.

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Andamanese names

English.	Âka-*Béa*-da.
The house of the battle.	*Búd* —l'ót-*dégra*-nga-da. Hut —battle.
A "Padouk" tree was burnt.	*Chálanga* *jói*-nga. Padouk tree burnt.
A "Lekera" tree was blown down.	*Lekera*—*bár*-nga. A tree fell.
The midrib of the leaves of a "Lekera" tree.	*Lekera*—l'óng-*tá*. A tree bone.
A "Măŭt" tree with big buttressed roots grew here.	*Măŭt* *kúnú*. A tree big roots.
A "Yéré" tree with big roots grew here.	*Yéré*-til. A tree.
The village from which the different tribes dispersed like a flock of birds, after the Cataclysm.	*Wăŭta-émi*. Rise up-bed.
A number of "Răō" trees fell here in a heap.	*Răō* *pá*-ga. A tree fell.
Two "Ârăīn" trees stood side by side here.	*Ârăīn*-l'áka-*pó*-nga. A tree in a row.
The sea, or strait, on the banks of which "Gódam" trees grow.	*Gódam* *júru*. A tree sea.
The strait in which the current is strong.	*Chára* *júru*. Current sea.
A village near a "Măĭ" tree.	*Măĭ*—l'ep-*tu*. A tree placed by.
An Island which did not shake or alter in the Cataclysm.	*Lúrúa*. Firm.
The village under the "Móhwa" trees.	*Túru* bún. A Mohwa tree.

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of places, etc.

Âkar-*Bálé.*	*Púchikwár.*	Âûkâû-*Júwôî.*
...	*Láre* t'óng—*tá.*	*Láre* t'âûn-*tâûk.*
...	A tree bone.	A tree. bone.
Mâût kúna.	*Pâûtel kérepal.*	*Pútal k'rípal.*
A tree big roots.	A tree big roots.	A tree big roots.
		J'rátal.
		A tree.
...	*Wâûta-émi.*	
...	Rise up-bed.	
...	...	*Béngi b'rónga.*
...	...	A tree fell.
...	*Kâûrin*-l'ó-*pó.*	
...	A tree in a row.	
...	*Kódam chíre.*	
...	A tree sea.	
...	*Chárá chíre.*	
...	Current sea.	
...	*Túra bún.*	
...	A Mohwa tree.	

Andamanese names

English.	Áka-*Béa*-da.
The house high up on a hill, near the sky.	*Búd*—l'ót-*māūro*-da. Hut sky.
Fresh water flowed on the shore, by the sea water.	*Júrú ína.* Sea fresh water.
The island of the "Gereng" trees.	*Gereng kāicha.* A tree a small island.
The village by the sea.	*Júru cháng.* Sea hut.
A small island, having many canes of a particular species on it.	*Kāichawa.* A small island.
An island in the open sea.	*Tāīp júru.* An island sea.
Leaves of the "Māī" tree.	*Māī tāūng.* A tree leaf.
The place of "Pāūr" plants, and marsh.	*Pāūr lób.* A shrub marsh.
The village of many "Āūpel" fish.	...
The place of "Tāūli" trees and swift currents.	...
The creek among the "Padouk" trees.	*Chálanga jig.* Padouk tree creek.
The village under the "Rang" trees.	*Rang*-e-*cháng.* A tree hut.
The place of "Píchla" and "Chákan" trees.	*Píchla*-'ka-*chákan.* A tree A tree.
The Island of "Jiliga" trees.	...
The place where many "Beriwil" saplings were pulled up from the sand, (by the ancestors).	*Beriwil*-l'ár-*lōichera*-nga. A tree pulled up.

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of places, etc.—continued.

Ákar-*Bálé*.	*Púchikwár*.	Āūkāū-*Júwōī*.
Júrú ína. Sea fresh water.		
... ...	*Chíre chong.* Sea hut.	
Tāīp júru. An island sea.		
... ...	*Móye tong.* A tree leaf.	
... ...	*Pár lop.* A shrub marsh.	
... ...	*Āūpel émi.* A fish bed.	
... ...	*Tāūli chárat.* A tree current.	
... ...	*Chāūlang dína.* Padouk tree creek.	
... ...	*Pāīchal*-lé-*chá.* A tree A tree.	
Jíla-da. A tree.		

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Andamanese names

English.	Âka-*Béa*-da.
West Island.	Tár-*mugu.* face.
A path to where red earth was collected.	*Köiób* l'á·*tinga.* Red clay road.
A canoe was cut from a "Bája" tree. .	*Bája tāūlóp*-nga. A tree cut.
A hole in a "Bája" tree which grew here.	*Bája jág*-da. A tree hole.
The mouth of the "Góp." Many of the big bamboos used as water vessels, (Góp-da), grew here.	*Góp* l'áka-*báng.* A bamboo mouth.
Place of red soil.	*Gara chérama.* Earth red.
A village on sand.	*Tára cháng*-da. Sand hut.
The earth here gives a hollow ringing sound when struck by the feet during a dance.	*Kúró pung.* Earth hollow.
Place where there is a large hole in a rock.	Teg-*báng.* hole.
The leaves of the "Yáro" tree. . .	*Yáro tāūng.* A tree leaf.
The leaves of the "Púta" tree. . .	*Púta tāūng.* A tree leaf.
The beach is covered with pebbles. .	...
The midrib of the leaves of the "Páp" tree.	*Páp* l'óng-*tá.* . . A tree bone. . . .
The creek by the village among the bamboos.	*Pāū cháng jig.* . . Bamboo hut creek. .

of places, etc.—continued.

Ákar-*Bálé.*	*Púchikwár.*	Āūkāū-*Júwōī.*
...	***Rétin.***	
...	Pebble.	
...	*Páp*—t'óng-*tá.*	
...	A tree bone.	

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English.	*Andamanese name* Áka-*Béa*-da.
The "Émej" trees here had big roots.	*Émej*—l'ár-*bōĭcho*. A tree big roots.
The village near the "Gereng" trees.	...
The midrib of the leaves of the "Rāō" tree.	*Rāō*—l'óng-*tá*. A tree bone
The road among the mangroves.	...
Much current in the neighbouring strait.	*Jartía*. Current.
The village by the leaning "Bár" trees.	*Bár*—l'áka-*bíl*. A tree leaning.
The place where is a quantity of a fruit which floats in water.	*Té púta*. A fruit floats.
The village of "Pátla" shrubs.	*Pátla cháng*. A shrub hut.
An island on which are many "Tóli" plants.	...
The small island of sea foam.	...
The strait on the shores of which the fresh water springs run dry in the hot weather.	...
A strait which has many turns and curves.	...
The village near the "Woámó" tree.	...

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of places, etc.—concluded.

Ákar-*Bálé.*	*Púchikwár.*	Āūkāū-*Júwōī.*
	Ámich-l'ár-*boiche.* A tree big roots.	
Gáreng lébér. A tree near.		
Róāō—l'óng-*tóá.* A tree bone.		
...	*Báda tinga.* Mangrove road.	
... ...	*Pár*—l'ó-*bíl.* A tree leaning.	
... ...	*Tólí téli.* A plant island.	
Koāōcho bāūr. An islet foam.		
Toádmo Júru. Dry sea.		
Choárká Júru. Curve sea.		
Wodmó lébér. A tree near.		

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The following is part of a story overheard by me. An Áka-*Béa*-da man, who is an *Érem-tága*, was one evening telling the other Andamanese at my house a story of a pig-hunt while they were sitting in my verandah not knowing that I was listening, and I took down what he said. The example will sufficiently show the style in which these stories are told, the Andamanese mode of thought and speech in them, etc. These hunting stories are interminable, do not always profess to be a relation of any particular hunt but are told to interest and amuse the others, and much acting and gesticulation is used by the teller. I will give his words, with a description of his actions, etc., that the whole may be better understood.

Description.	Story.
The narrator was sitting on the ground facing a half-circle of lounging Andamanese.	
After a short silence, during which he leant forward with his head bent down, he suddenly sat erect, his eyes brightened, and he said in a quick, excited way.	
	Bá kichiká árlá l'*édté*, How many days having passed, *ngó on*— ? you come ? (After how many days will you return ?)
He acted as if carrying on a conversation with another person. This question was supposed to be asked by the other person.	

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Description.	Story.
He then answered, as if for himself.	*Wāinga—len dó on—.* Morning in I come. (I will come back to-morrow morning.) *Ñá dó reg délé—.* Now I pig will hunt. *Kám wāi dól!* Away indeed I! (I am off.)
A pause.	*Kám wāi dó on—.* Away indeed I go. (I am going away.)
A pause.	
Very suddenly.	*D'ár-lóg—lep ká.* I behind in there. (You stop behind.)
Movement, as if going away.	*Wāi dó jála—ké.* Certainly I go elsewhere. (I am going to another place.)
Falsetto voice, as of a small pig squeaking.	
Pantomime of shooting it.	*Reg bá; kám wāi dó* Pig small; away indeed I *ik—ón—.* take go.

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Description.	Story.
	(It is only a small pig; I will take it to the hut.)
Shoulders moved, as if a dead pig's carcass was being carried on them.	*Wā̆* *ká* *éda* ót—*jŏi*— Indeed there they roasted. (The people there roasted it.)
A wave of the hands in the air, to signify that a small pig was of no account.	
A pause.	*Dó* *lilti*—. I go in the early morning.
Motions with the hands to show the length and height of the pig.	*Dóga—lat.* *Reg* *dóga.* Big for. Pig big.
Imitates with hands, and the position of the body, the sharpening of pig-arrows with a whetstone.	*Dó* *éla* l'ig—*jit*—ké; I pig-arrows will sharpen; d'āŭkan—*úmú*—kan. I going. (I will sharpen the pig-arrows, to take with me.)
He says to an imaginary friend.	*Kā̆ch* *d'ár*—*āŭlo*; *dó* *ng'*ig— Come I after; I you *délé*—. hunt. (Come after me, we will hunt together.)
Here occurs the imitation with the hands of pig's running. Pretended firing of arrows, slapping of the left breast, squeals to imitate the cries of wounded pigs; &c.	

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Description.	Story.
A pause.	*D'*äūkäū—*télema* *ik*— *on*—. I before take go. (You can take the pigs to the village ahead of me.)
Directions are then given to the other person what to do with the pigs.	*Wā* *d'*ábe—äūt—*jói*—ká Indeed I for roasting *búd*—*len.* hut in. (Cook them for me in the hut.) *Tún* *rōicha* *béringa*—ké. Very ripe good-make. (Cook them very well.)
He brightens up, and begins afresh.	*Ñá* *dó* ik—*pàgi*—ké ; Now I two or three more will bring ;
Pretends to listen and hear the dog's bark.	ik—*ré*—ká. *Wā* *éda* have got. Indeed they ik—*kénawa*—. barked. (There they are; the dogs are barking).

The narrator then noticed that I was listening, so stopped in some confusion. Had I not been there he would have gone on hunting and cooking imaginary pigs in various ways for another hour.

It will be observed in the above that the Suffixes, even when indicating Tenses, are often omitted. Wherever this occurs I have placed a hyphen after the Root.

The Prefixes, Suffixes, and abbreviated forms of the Pronouns will be easily distinguished.

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In the first sentence *Bá* is used, which, like *Án*, is an Interrogative Particle, having apparently no meaning in itself.

L'*éáté* is translated "having passed," but may be used in many ways according to the context. "After" is a general meaning of this word.

Kám wā̃ dól is almost equivalent to the English "good-bye," "I'm off," "Farewell," etc.

Wā̃ is a Root meaning "yes," "indeed," "certainly;" but is often used in Sentences as a Particle to give emphasis to the statement.

In combination it has many meanings, as:—

Ká	*wā̃*	*Káwā̃.*
That	indeed.	Now.
There		

Án means (?)	*Wā̃.*	*Ánwā̃.* ?
	Certainly.	Is that so?

Ík is used in combination with *on*; the first Root meaning "take," the second Root meaning "come," or "go," by themselves. *Ík* in combination generally means "with."

Ká has several meanings.

Án-ká? "Do you mean *that* one?" (Pointing to something.) *Án-ká* "one more" (in counting).

Ká-da "over there." (Pointing to some place near.)

(*Káto*-da means "over there," with reference to a place far off.) *Lilti* as a Root, means "at dawn." With Tense Suffixes it is used to mean "doing something at dawn."

Observe the spasmodic and unfinished nature of the two following sentences:—

Dóga—lat.		*Reg*	*dóga.*
Big	for.	Pig	big.

The second being in apposition to the first, and explanatory of it.

D'āūkan—*úmú*—kan is a phrase from a border dialect of Áka-*Béa*-da; Āūkan—being an Ákar-Bálé Prefix, *úmú* being a Root of the Aka-*Béa*-da language, and—kan a *Púchikwár* Suffix.

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An Andamanese says "*Dó* *ng*'ig-*délé*," meaning, "you and I
I you hunt
will hunt together."

He here does not use the longer sentences :

Dó *ngïă* *păcha—len* *délé*-ké.
I your lap in will hunt.

or

Wă *m*'itig—*păür*—lá *délé*—ké.
Indeed we two will hunt.

both of which sentences are correct grammatically.

(*Păcha-len* means "with," and is a combination of two Roots *Păcha* "lap," and *Len* "in".)

Rŏïcha is a Root meaning "ripe" when used of fruit, "well-cooked" when used of food.

Ik—*pàgi*—ké is a curious combination of Ik—*pàgi* "A few," "two or three," one of the vague Andamanese numerals above "two;" and—ké a Tense Suffix, which here means "more," "in addition to;"

I judged by his intonation that the narrator said :—

Ñá *dó* ik—*pàgi*—ké ; (making a verb of Ik-*pàgi*), then,
Now I will (get) two
or three (more).

after a pause, he added,

ík—*ré*—ká, *wă* *éda* ik—*kénawa*—.
(I) have got (them), they barking.

(There! I have got them. Don't you hear the dogs barking.?)

The word *Kénawa*, with the prefix ík—'is only used with reference to the barking of dogs, and must have been invented by the Andamanese since 1858 when they first saw dogs in the Settlement. Or, perhaps, during the old Settlement in 1792.

The Root probably referred to some other noise, but its original meaning has been forgotten by the present generation.

The word is exactly the same in all five languages, from which I should infer that it is a recently coined one.

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Éda really means "they," but, as the Predicator is *Kénawa* which can only apply to dogs, *Éda* must be understood as referring to dogs and not to human beings.

The charm of these stories appears to lie in the acting and gesticulation, and the imaginations of the audience are in entire sympathy with the narrator, as to the size of the pig, over which they gloat, their chagrin when an arrow misses him, etc.

The following account of a turtle-hunt was given to me by an Áka-*Béa*-da, and, as it represents the other principal form of sport among the Andamanese, I here record it.

Description.	Story.
The narrator announces to the people seated round him :—	*Dó* *gúmul—kále—*. I spring-tide. I will go, (to catch turtle), (in the day time), on the spring flood tide. *Dó* *d'áka—tāō—ké*, *dá* I want to eat fish, I
While speaking he is supposed to get into a canoe, and put to sea.	*gúmul—kále—*da. spring-tide. (I want to eat fish (turtle), so I will go on to-day's spring flood tide (to catch them.)
Here follows a pantomime of how the turtle rose to the surface and "blew," and how he leaped with the harpoon on to it, and caught it.	

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Description.	Story.
A pantomime of hauling the turtle from the sea, over the side of the canoe, lifting it carefully in, and then of its flapping about at the bottom of the canoe.	*Wā̆* *d'áka-gā̆*—. Indeed I put in boat.
A pantomime of the village people looking at the turtle, slapping their breasts with pleasure at its size, and asking to be allowed to cut it up.	*Mōĭcho* ik—*kágal*—. We go to the village.
He permits the village people to cut it up, with gestures.	*Wā̆*, óyo—*tólat*—ká. Yes, cut up. (Yes. Cut the turtle up.) Ár—*yéré* *gúrúdă*—ká. Quickly cook with stones.
A pause. The day is supposed to have ended and night set in.	*Kăm* *wā̆* *dó*, *d'*ar—*aut*-ké, *tóg*—*lik*. Away indeed I, I go on the sea torch-by. (I am going in the canoe to hunt turtle by torch-light.)
Pantomime of seeing the turtle, motioning to the torch-bearer to hold the light up; the narrator pretends to jump on the turtle with the harpoon, and spear it; he then shakes his head to throw off the sea-water, puffs as if after a dive, and calls in a muffled voice: quickly and excitedly:	*Wā̆* *dá* *járali*—. Indeed I speared. (I have speared it.)
as if to persons in the canoe:—	*Wā̆* ár—*bétmo* *ik*—ká. Indeed rope catch hold. (Here! Catch hold of the rope).

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Description.	Story.
One harpoon is supposed to be fixed in the turtle, which is swimming below the surface, pulling the canoe along.	
The narrator pretends to scramble into the canoe, and then stands on the prow to watch for the turtle to rise.	
Very quickly, and excitedly :—	*Úchá*! *Wā* *dá* *bói*—ké. There! Indeed it rises. (There! It rises again.)
He then pretends to jump with the harpoon on to the turtle, and calls :—	*Wā* *k*'ót—*tár*—*pegi*—ká. Indeed that again speared. (I have speared it again.)
Pantomime of struggling in the water with the turtle, and dragging it to the canoe.	*Wā* *k*'óng—*pāda* *āūrók*—ká! Indeed its fins catch hold! (Catch hold of its fins!)
He calls to the people in the canoe.	*Wā* *k*'áka—*gā*—ká! Indeed it get in canoe! (Get it into the canoe!)
Pantomime of hauling the turtle over the side of the canoe, and getting it in.	
Great admiration at its size. It is inspected closely.	*Búla*—da. Male. (It is a male turtle.) *Mōicho* *ūbatúl* ig—*wíj*—ké. We one will go. (We will go back to the village with this one.)
Pantomime of returning with the canoe to the village. Joy of villagers.	

The Andamanese do not catch turtle by turning them on the sand, as is done in most other countries.

Their method is; on the flood tides, when the turtles come into shallow water to eat sea-weed, the Andamanese go after them in their canoes, which are propelled by poling like a punt, and being of shallow draft, slip along over the surface of the sea noiselessly.

When the turtle comes to the surface near the canoe an Andamanese, who has been standing on the prow, jumps with the harpoon, a barb of iron fastened to a plug which is stuck into the end of a bamboo shaft, about 18 feet long, on to the back of the turtle, and by his weight drives the iron in. The shaft becomes detached and floats away, but the head is connected to the canoe by a long line. The turtle dives and tows the canoe about, but is again harpooned when it rises to breathe, and finally Andamanese get into the water, seize it, drag it, swimming, to the canoe, and haul it in.

Kâle means "tide." *Gúmul* means "water."

Gúmul-lin means "The rainy season."

Gúmul-kâle "Water-tide," *i.e.*, the tide in which there is much water, *i.e.*, spring flood tide.

In the above story Suffixes are again often omitted, and the Suffix -ká is used as an Imperative Suffix.

Wā is here freely used to emphasise the Sentences.

In the Compound Word, Ót-*tár-pegi*-ká, the Root *Tár* means "again," and is not a Conjunctional Infix. It will be found in the Vocabulary with various meanings in such words as *Tár-ìkik*—*Tár-chāūrowa*—, etc.

The word *Ká* before another word beginning with a vowel becomes *k'* for the sake of euphony.

The general construction of the Sentences in this story is the same as in the preceding story.

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CHAPTER VII.

Andamanese Sentences—Their construction—Specimens of Sentences, with Notes—Specimens of English Sentences, with the alterations necessary to render them in Andamanese.

The 2nd Chapter of the Gospel according to Saint Matthew translated into the Áka-*Béa*-da, *Púchıkwár*, and Āūkāū-*Júwōī* languages—Notes on the translations.

I WILL now consider the Sentences used by the Andamanese in ordinary conversation, having regard particularly to the longer and more involved forms.

Those in my Andamanese Manual are good specimens of the Andamanese languages, and were given me by the elders of the different tribes, care being taken that the language of each tribe was given by members of that tribe, and not by members of some other tribe, or by people speaking a Border dialect.

As my object is to show the manner in which Sentences are constructed, and the different mental actions which occur in the English and Andamanese languages in order to arrive at the same conclusion, I will give the Andamanese Sentences in the Áka-*Béa*-da dialect only, in order to economise space,—

English.	Áka-*Béa*-da.
Let us get under the trees, or in some shelter, out of the rain.	*Mōīcho* *kāūno—lik* *lāūti*—ké, We big trees under will go, *kátomin* *árik* *yúm—len* there anywhere rain-in *m*'óto—*kóla*—ké. we will remain dry.
I do not mind if it does rain!	*Kāīch* *árik* *wāī*—da, *pá*—ké Come then indeed, fall, *yúm-lá*! O rain!

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In these Sentences *Árik* has two different meanings. It is really an Exclamation, and may mean, "because," "somewhere," "anywhere," "then," etc., according to the context.

The second Sentence is a defiance to the rain. "Come and fall then, O rain"! (I don't care!)!

English.	Áka-*Béa*-da.
Has it been struck by lightning?	Án *wāī* *ká* *éda* *béinga-tek* ár—*jói*—ré?
	? indeed that it lightning-by burnt?

Án is the interrogative particle which is usually placed first in any Sentence in which a question is asked.

Wāī emphasises the question, as has already been explained in the previous chapter.

Lightning is said by the Andamanese to "burn," not to "strike."

English.	Áka-*Béa*-da.
Is your village in the jungle, or on the coast?	Án *ngía* *báraij* *érem-len*, án *wálak—len*?
	? your village jungle-in, ? outside-in?

The second Án is here an interrogative "or."

Wálak may mean "a cleared space," but, as all the Andaman Islands are covered with jungle, it really means "outside" that jungle, *i.e.*, "on the coast," the only place where the jungle is not.

In answer to my question, "have you taken your medicine?," an Andamanese replied:—

Dó *wélij*—kó,
I will drink.

and then, to excuse himself for his forgetfulness in not having done so, added:—

Dá *wélij—tág*—nga.
I drinking always.

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Tóg added to *wélij* makes a Compound Word having the force of "always doing a thing," (in this case, "drinking").

Speaking of a village I give the following Sentences :—

English.	Áka-*Béa*-da.
Is it far?	*Tén* *ér*—lá *pála*-? Where place far?
Is it near?	Án *lagia*? ? near?
Are there any people in it?	*Tén* *úchin* *dárlag* *kárin*? Where any those (people) here?
Take me to the village where the people are.	*Kátik* *d'áb*—*ík* *báráīj*—*lat* There I take village-to *'ótót* *pāīcha*—*lat*. they lap-by.

The above would appear to be involved, but really means, "take me there, to the village the people are in."

English.	Áka-*Béa*-da.
Can I get there and back to-day? (An Andamanese is far too careless about his movements to ask such a question, which, however, is a very necessary one for an European to ask in the jungle; and the translation involves a repetition of part of the meaning.)	An *káwāī* *árla* *úbatúl-len* ? this day one- in *d'óne*—ke, *úchik* *wāī* *dó* I go, again indeed I *on*—ké? come?
That will break if you sit on it.	Á! *Dá* át—*kújerá*—kók Ah! That break not *ngóda* áka—*dói*—ká. you sitting.

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The real meaning of the Andamanese is, "Don't break that, you! sitting there"!

English.	Áka-*Béa*-da.			
Tell me if you see any.	*Ngidá-tek*	d'en—*tárchí*		
	Then-by	I tell		
	ngóda	ek—*bádig*—nga		*bédig*
	you	seeing		and.

The Root *Bédig*, which means "and," often occurs thus at the end of a Sentence, and gives the emphasis "also," "in the event of such a thing occurring in the future," etc.

An Andamanese wishing to say that there was very little water at the mouth of a creek, would say:—

Úchin	*éátek*	*kéwa*—da	tāūko—*chāūronga*—*len.*
There	by	shallow-water	nose in.

The "nose" or "cape" is the corner formed by the shore and the bank of the creek at the mouth, and points out the spot where the water is shallow. The ordinary word "*Báng*" for "mouth" cannot be used, as that Root means "a hole," and could not refer to the condition of water, so the mouth of a creek is described as "the place" where the banks and the sea-shore form "noses," or "capes."

English.	Áka-*Béa*-da.			
Let us walk out on the reefs at low water.	*Kāīch*,	*mōīcho*	*pāīó-tong*—*lik*	
	Come,	we	reefs	on
	nāō—ké,	*é*-lá—*bú*—nga		*bédig*
	will walk,	tide flowing		and.

In this Sentence the fact of being able to walk on the "*Pāīó-tóng*," which means "rocks with sea-weed on them," only uncovered at low water, shows that the tide has ebbed, and the Andamanese add "until floodtide (makes)," to show that after that the rocks could not be walked on.

Tóng, or, *Óng*, also means "a shallow pool" such as are left among reefs at low water, and hence, "a calm bay."

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English.	Áka-*Béa*-da.
I do not understand.	*Dóna* ī—*dāī*—nga *yába*—da. I understanding not.
In what language is he speaking?	*Ká dá míchibá tegi*—*lik* That he what speech by *yáb*—ké? is speaking?
You must interpret for me.	*Dá-át* en—*yáb*—nga l'ī-*tāī*. I for speaking explain.
Is there anyone here who understands the language?	*Tén kárin míj*—óla 'áka Where here who -*tegi gád*—yáté? language understands?

Míj-óla is euphonic for *Míjá*-óla.

Gád also means "remember," "know."

—Yáté, or —íáté has the force of the Perfect Tense, and is a Tense Suffix.

English.	Áka-*Béa*-da.
The people in the jungle.	*Éda érem*—*len* -yáté. They jungle-in were.
What is that above you in that tree?	*Kát míchiba*—da, *ng'*ót— That what you -*téra*—*len pútu*—*len*? above-in tree-in?

Téra is one of the many words for "above," each of which is only used under its own proper circumstances.

If an Andamanese speaks of making anything from wood, he generally uses the word "cut" for "make," as:—

English.	Áka-*Béa*-da.
Do you make anything from the wood of this tree?	Án *wāī ngó ká pútu*—*tek* ? indeed you this tree-from *míchimá kóp*—nga? what cutting?

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English.	Áka-*Béa*-da.
But :—	
From what wood do you make your buckets?	*Ngá míchibá pútu*—*tek* You, what wood-from *ng'*ekan *ngía dákar* yourselves your buckets ón-*yóm*—ké? make?
That will do!	*Kien-wāī dá*-ké! Enough stop!
Don't do that!	*Úcha ngóda min*—nga *yába*-da you doing not!
Do it again!	*Tálik min*! Again do!

The following will show how the Andamanese use different words for the different stages of the same action.

English.	Áka-*Béa*-da.
We are going out to-night to catch turtle on the reefs.	*Wāī méda gúrug*—*len yádi* ! we night-in turtle *lóbi*—nga, *bāūroga*—*len* spearing, rocks-on.
How many turtle have they caught?	*Éda bíchika-chá yádi dút*-ré? They how many turtle speared?

Lóbi is only used in connection with the hunting of the turtle, *Dút* is the action of spearing, and the manner in which the turtle was caught.

A turtle is not "killed" by being speared. To kill it, it is cut up, "óyo-*tāūlat*." *Chól* means "cut the throat," it also means "cut" generally, from *Chó* "a knife."

It will have been seen that the construction of the Andamanese Sentences is simple, and that the long complex Sentences met with in English writers would be rendered in Andamanese by a succession of short Sentences.

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I will now quote some Sentences from Mason's English Grammar, giving the manner in which the English must be altered to render it in Andamanese.—

You know very well that I never said so.
You well know I saying not.

Give me what you have in your hand.
I give, that your hand in.

I return, to view where once the cottage stood.
I return, cottage former its place seeing to.

He ran so fast that I could not overtake him.
He very running, I overtaking him not.

He spoke loud that I might hear him.
He loud by spoke, I hearing for.

Tell me who you think that man is.
I tell, that you who think.

He left the day I arrived.
I coming and, and he that now went.

Ká-gói. That-now is used by the Andamanese to mean "to-day."

He is as tall as I am.
He, I like, tall.

I would as soon die as suffer that.
There! I will die, I that suffering not.

He is taller than I am.
*D'*íji 'áb—*lapana*—da.
I he long.
Really "than me he is long."

In all the above Sentences, instead of imposing my own ideas as to the Syntax of the Andamanese, I have thought it right to translate the language exactly as spoken, and to leave better grammarians than myself to draw their conclusions.

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I will close this Chapter with examples of a translation from English prose into the Áka-*Béa*-da, *Púchikwár*, and Āūkāū-*Júwōī* languages, taking as the specimen the 2nd Chapter of the Gospel according to Saint Matthew, which I had occasion to translate some years ago for a S. P. G. Missionary who came here for the Andamanese.

Where the English words have no possible equivalent in Andamanese I have entered the words in their English form on the Andamanese side, and have given them the place in the Sentence which they would have had, had they been Andamanese words, with Andamanese Honorifics and Suffixes.

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The Second Chapter of the Gospel

English.	Àka-*Béa*-da.	REMARKS.
(1) Now when Jesus was born in Bethlehem of Judæa in the days of Herod the King, behold, there came wise men from the east to Jerusalem.	*Kíen-chá* Jesus When Judæa-*l'ía* Bethle- of -hem-*lenád*-*éti*-ré, in was born, *Māīa* Herod-*l'ía* Chief his *árlá-len,* *úcha,* days in, behold, *éda* áb-*gád*-nga they wise *kámi-tek* Jeru- east-from -salem *l'át*-ré. came.	*Yin* is euphonic, (after i-) for *an*
(2) Saying, Where is He that was born King of the Jews? for we have seen His star in the east, and are come to worship Him.	*Yáb*-nga, *Tén-chá* Saying, Where *ól*-la, Jews-*l'ía* he of *Māīa* l'ád-*éti*-ré ? Chief born ? *Kámi-tek méda ia* East from we his *cháto* l'ik-*bádig,* star see, *á* 'en-iji-*múg*-*éni*- he for worship-	

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according to Saint Matthew.

Páchikwár.	Áökäü-*Júwöï.*	Remarks.
Etá-lúngi Jesus When	*Átok-lúngúi* Jesus When	
Judæa-*l'íye* Bethle- of	Judæa-*l'íye* Bethle- of	
-hem-*lin wàlapa*-nga, in was born,	-hem-*an*, *á-waldpa*- in was born,	
Tá Herod-*l'íye* mäüli- Chief his days	-chíkan, *Té* Herod- Chief	
yin, *kóté*, *n'*áb- in, behold, they	*l'íye päüt-an*, *kóte*, his days in, behold,	*Päüt* is euphonically shortened from *Päüti*.
-*kód*-nga *ípalá* wise east (from)	*ne á-kót* they wise	
Jerusalem *láte*-nga. came.	*épel* Jeru- east (from)	
	-salem *láte*-chíkan. came.	
Wár-nga, *Ilé-täïch* Saying, Where	*Yár*, *lé-jäü á*-kíle Saying, where he	
úle-le Jews-*l'íye Tá* he of Chief	Jews-*l'íye Té* their Chief	
'ong-*wálapa*-nga, born,	*á-walápa*-chíkan, born,	
ípalá mäüt íye east (in) we his	*épel me éye* east (in) we his	
käïchin l'ír-*tílu*, *óng* star see, he	*käïchan*-le rí-*t'líü*, *á* star see, he	
'in'-íram-*míka-lí*-nga for worshipping	'en-rem-*míka-lí láte*- for worshipping have	

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The Second Chapter of the Gospel

English.	Áka-*Béa*-da.	Remarks.
	-nga *l'át*-ré. -ping have come.	From *múgúm* *éni* forehead touch
(3) When Herod the King had heard these things he was troubled, and all Jerusalem with him.	*Māīa* Herod-lá Chief *tártét* l'ī'-*dāī*-nga news hearing *bédig*, 'ót-*kúk* l'ár- also, his heart -*jábagi*-réJerusalem wa bad -*len* l'ára-*dúru* in all people *bédig*. also.	
(4) And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.	*Ól-bédig*, *dá* chief He also, he priests, scribes *bédig*, *dárlag-l'ía*, and, people of *ótót-jeg*- them collecting -nga, *á* *ítik*- together, he them -*chíura*-ré *tén*-*chá* asked where Christ l'ád-*éti*-nga, being born.	

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according to Saint Matthew—contd.

Púchikwár.	Āūkāū-*Júwōī.*	Remarks.
láte-nga. have come.	—chíkan. come.	
Tá Herod *tángol* lé- Chief news	*Té* Herod *t'rángol* Chief news	
—*binge*-nga, *lōīnye*, hearing also,	lák-*binge* *lekōīnye*, hearing also,	
'āūte-*pāū* l'ár-*kàda*- his heart bad	'āūtāū-*pok* rá-*kádak*- his heart bad	
—nga, Jerusalem-*lin* was, in	—chíkan, Jerusalem- was,	
*n'*ár-*díre lōīnye.* all people likewise.	—*an* *n'*ra-*díre* in all people	
	lekōīnye. likewise.	
Úle lōīnye, úle, the He also, he chief priests, scribes	*Lekōīnye, á,* the chief Also, he priests, scribes,	
lōīnye, núle l'íye also, they of	*lekōīnye, níye* also, they	
*n'*āūto-*chek*-nga, *óng* collecting together, he	*n'*āūtāū-*chek*, collecting together,	
*n'*ír-*binger*-nga, them asked,	*á n'*rí-*binger*-chíkan he them asked	
ílé-kāūt Christ where	*á-léjé* Christ-le where	
'*óng-wàlapa*-nga. being born.	*walápa.* being born.	

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The Second Chapter of the Gospel

English.	Áka-*Béa*-da.	Remarks.
(5) And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet.	*Tálik éda* 'en-*yáb-* Then they him said, —ka, Judæa-*l'ía* -of Bethlehem-*len*: in: *kíen* prophet-lá thus *yíti*-ré. wrote.	*Yíti* is used to mean "scratch," "mark by cutting," "mark patterns on wood," hence "write."
(6) And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.	*Ngól bédig* Bethle- Thou and —hem, Juda-*l'ía* of *érem-len*, Juda-*l'ía* land-in, in *Māīa*-g'at-*len* áb- Chiefs in —*kétia yábá*: *ícha-* small not: on this —*árik ngía érem-* account your coun- —*tek Māīa on-* try-from a Chief will —ké, *óla* Israel come, he	*Tá* has affixed the Pronoun *ne*, to convey a Plural sense.

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according to Saint Matthew —contd.

Púchikwár.	*Āūkāū-Júwōī.*	REMARKS.
Kól nóng in-*wár*-ya, Then they said,	*Kól n'*en-*yár*-chíke, Then they said,	
Judæa-*l'íye* Beth- of	Judæa-*l'íye* Beth- of	
—lehem-*lin* : *étá* pro- in : thus	—lehem-*an* : *àtok* pro- in : thus	
—phet-lóng *yíti*-nga, (Honorific) wrote,	—phet-le *yíti*-chíkan, wrote.	
Ngúle lōīnye Beth- Thou also	*Ngúle lekōīnye* Beth- Thou and	
—lehem, Juda-*l'íye* of	—lahem, Juda-*l'íye* of	
áram-an, Juda-*l'íye* land in, of	*tíwe-tāūkal-an,* Juda- country in,	The word for "country" really means:— *tíwe* "place," or "land" *taukal.* "trees" or "forest."
Tá-ne-*lin* áb-*kétia* Chiefs in small	—*l'íye Té* n-an *á-ñāōu* of Chiefs small	
póye : *kóta-tāī* not : on this account	*póye* : *kóte-t'ràle* not : on this account	
ngíye áram-lé your country from	*ngíye tíwe-tāūkal-l'ák* your country from	
Tá úne-ke, *úle* a Chief will come, he	*Té*-le *úne, óla* a Chief will come, he	
*n'*ár-*díre-l'íye íye* all people of their	Israel *n'rá-díre-l'íye* all people of	

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The Second Chapter of the Gospel

English.	Áka-*Béa*-da.	Remarks.
	l'ára—*dúru-l'ía* l'ab- all the people of	
	—*Māa*-da. Chief.	
(7) Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.	Herod, áb-*gád* l'ára- wise men	
	—*dúru*-da *mıla*-ké all quietly	
	'áb-*ómó*-nga, *á* brought, he	
	'*ítik-chíura*-ré them asked	
	kíchika-chá é-l'ón- at what time	"Time," literally. "Place of direction." The -k in l'*éátek* is euphonic
	—*tá*-l'*éátek* *cháto* star	
	l'ig-*bádig*-nga-da. appeared.	
(8) And he sent them to Bethlehem and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.	*Chá* '*ítik* t'í-*tán*-ré Then them he sent	
	Bethle hem-*lat* 'et- to them	
	—*yáb*, *Úchik* *tún* said, Go much	*Tún* means "again," "diligently."
	áb-*lígāia* áb-*áte*- child search;	
	—ke; *ngiátek* *ngóda* then you	

according to Saint Matthew—contd.

Púchikwár.	Āūkāū-*Júwōī.*	Remarks.
Tá. Chief.	*Te*-lekíle. Chief.	
Herod, áb-*kót n'*ár-*díre* wise men all *mílé éche*-nga, silently brought, *óng n'*ír-*bínger*-nga he them asked *tāī-chémi tíwe*-l'óng- what time —*tá*-l'ong-nen *kāīchin* star *l'*ír-*tílu*-da. appeared.	Herod, á-*kót n'*rá-*díre* wise men all *m'lí āī*-che, *á* quietly brought, he *n'*rí-*bínger*-chíkan them asked *táje-béi tíwe*-t'āūn- at what —*tāū*-le-nen *kāīchan* time star *t'*er-*t'líu*-lekíle. appeared.	
*Tāīch óng n'*éte-*kílí*- Then he them sent —nga Bethlehem-*láte* to *n'*in-*wár, Kói bé* them said, Go much áb-*tíré*-te *áta*-ke; child search for; *téma ngóngel* 'āūte- then you	*Ben á nák* ter-*kíle*- Then he them sent —chíkan Bethlehem- —*láte n'*in-*yár, Kói* to, them said, Go, *béi* á-*t'rélá áte*-chik; much child search for; *ben ngóngel* 'āūtāū- then you	

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English.	Áka-*Béa*-da.	Remarks.
	'*ót*-*badali*-nga finding	
	bédig, *d'*en-*tártét* also, to me news	Verbal substantive Suffix is generally omitted in *Páchik-wár*.
	l'ik-*on*, *kíen dó* bring, that I	
	át-ka 'en-*d'*íji- coming him	
	—*múg*-*éni*-kó. will worship.	
(9) When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.	*Ngiátek éda Máia* When they Chief	
	Herod *tártét* l'í-*dái*- news heard,	
	—ká, *wāī ká éda* ! that they	*wāī* only gives emphasis to the meaning of other words.
	wíj-*ré*; *cháto* went away; star	
	bédig, *éda kámi*- and, they east	
	—*tek* ig-*bádig*-ré, in saw,	
	éda entóba āūto- them before	
	—*lá*-ré, *chá*-*tálik á* went, until it	
	ótó-*lāijāi*-ré *líga* came above child	

according to Saint Matthew —contd.

Púchikwár.	Āūkāū-*Júwōī.*	REMARKS.
*póm lōīnye, t'*in- finding also, to me	*póm lekōīnye, t'*in- finding also, to me	
—*tángol* lé-*úne, étá* news bring, that	—*t'rángol* lák-*úne,* news bring,	
túk áta, 'in-l'íram- I come, him	k'āūtok-*t'áte* 'en- that I will come	
—*míka-lí*-kan. will worship.	—t'rim-*míka-lí*-che. him will worship.	
Téma nóng Māīa When they Chief	*Ben ne Té* Herod When they Chief	
Herod *tángol* l'é- speech	*t'rá-ngol*-lák *benge-* speech heard,	
—*bíng*-ke, *köla nóng* heard, ! they	—chíke, *k'lé ne* ! they	
lú-nga; *kaichin* went away; the star	*lú*-chíkan; *kāīchan* went away; star	
lōīnye, nóng ípalá also, they east (in)	*lekōīnye ne épel* and they east	
ír-*tílu*-nga, *nóng* saw, them	ré-*t'líu*-chíkan, *ne* saw, them	
intábe āūtam-*chúla-* before went,	*entá* n'autom-*chúle-* before went,	
—nga, *tāīch-kól* 'óng until it	—chíkan, *ben-kál á* until it	
āūtam-*lócha*-nga came above	āūtom-*lóchok*-chíkan came above	

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The Second Chapter of the Gospel

English.	Áka-*Béa*-da.	Remarks.
	bá l'ót-*pāīcha-lat.* small near.	
(10) When they saw the star they rejoiced with exceeding great joy.	*Éda chāto* l'ig- They star —*bádig*-ká, *éda* saw, they ótó-*yéla*-ré. were very rejoiced.	
(11) And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.	*Éda búd-lat* They house inside t'ár *lótok*-ká, *éda* having entered, they *liga bá* l'ig- child small —*bádig*-ré 'áb-*chána* saw his mother Mary l'ót-*pāīcha*- her lap —*len*, *éda pá*- in, they falling —ká 'íji-*múg-émi*- —ká, him worship- down, —ré: *éda ekan* —ped: they their *ér wélep*- property having	An Andamanese keeps his "property" wrapped up in bundles. "*Ér*" or "*tiwe*" here mean "belongings." *Wélep*-ká "unwrapped."

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according to Saint Matthew—contd.

Púchikwár.	Āūkāū-*Júwōī.*	REMARKS.
kícha tíré l'óte- small child him	*kíchak t'ré l'óto-* small child	
-bāīcha-láte. near.	*-bōīche-láte.* lap by.	
Nóng kāīchin l'ír-*tílu-* They star saw,	*Ne kāīchan* l'rí-*t'líu-* They star saw,	
-ya, *nóng* āūtam-*yéla* they very rejoiced	-chíke, *n'*āūtom- they	
-nga.	*-jélá*-chíkan. were very rejoiced.	
Nóng émi-láte They house inside	*Ne émi-láte* t'rá- They house inside	
t'á-*lāūter*-yá, *nóng* having entered, they	*-lóter*-chíke, *ne* having entered, they	
kíchá tíré l'ír-*tílu-* small child saw	*kíchak t'ré* l'rí- small child	
-nga *í'yin* Mary his mother	*-t'líu* chíkan *éye* saw his	
'āūta-*bāīch-an, nóng* lap in, they	*nāū* Mary ' āūtāū- mother	
bód-ya, ' íram- fell down, they	*-bāīch-an, ne bóte-* lap in, they fell	
-míka-lí-nga: *nóng* worshipped: they	-chíke, rém-*míka-lí-* down, they worship-	
nílam tíwe wélepi-ya, their property opening,	-chíkan: *nílam* -ped: their	
nóng ' en-*tíwe rék-* they him property gave	*tíwe* le-*walépí*-chíke, property untying,	

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The Second Chapter of the Gospel

English.	Áka-*Béa*-da.	REMARKS.
	-ká, *éda* 'en opened, they him *ér* *mán*-ré; property gave; gold, frankincense *bédig*, myrrh *bédig*. also also.	
(12) And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.	*Éda*, *Púluga*-lá, They, God, 'át-*táraba*-ká, 'et- them dreaming, -*yáb*-nga l'í-*tāī*-ré, saying warned, *tálik* *óda* Herod-*lat* that they to ára-*dāūkra*-nga returning *yábá*, *kátik* *wāī* not, then *éda* *ekan* *érema*- they their country -*lat* *wij*-ré *tinga* to went road l'áka-*tédiból*-*tek*. another by.	Another. The word really means "roundabout."

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according to Saint Matthew—contd.

Púchikwár.	Áukáu-*Júwoi.*	Remarks.
-nga ; gold, frankin- cense *lōinye,* myrrh also, *lōinye.* also.	*ne* 'en-*tíwe* le- they him property -*rek*-chíkan ; gold, gave ; frankincense *lekōinye,* also, myrrh *lekōinye.* also.	
Nóng, Bílik-lóng, *n*'áb. They, God, them -*chápan*-ya, *n*'in-*wár*- dreaming, said -nga 'ír-*té, kól* warned, that *nóng* Herod-*láte* they to *n*'áram-*rói póye,* returning not, *kúi kōla nóng nílam* then they their *áram-láte lú*-nga country to went *tāieng*-l'ó-*tāūra*- road another -*búwe-lat.* by.	*Ne, Bílak*-le, *ne* They, God, them *chāūpan*-chíke, *n*'in- dreaming, -*yár* l'í-*tá*-chíkan, said warned, *kól nāūn* Herod-*láte* that they to *n*'rám-*rói póye,* returning not, *kúi-k'lé ne níyim* then they their *tíwe-tāūkal-láte lú* country to went *tāieng* t'āūkāū- road -*tárok-búwe-láte.* another by.	

The Second Chapter of the Gospel

English.	Áka-*Béa*-da.	REMARKS.
(13) And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.	*Éda* ét'*ékan* t'et- They themselves -*mákra*-ka, *úcha* having gone, behold, *Púluga-l'ía* angel- God his -lá Joseph-l'á á- -*táraba*-re, angel- saw in a dream, -lá *á* 'ek-íji-*yáb*-ká, he him told, *kāich bói, líga* come arise, child *bá l'ía chána* small his mother *bédig* áb-*ík*, *ol-bédig* also take, and Egypt *ér-len* country in *ng*'ád-*wét*ⁱ-ká, you flee, *úchin páli*-ká there stop *úchik dó tártét* then I news *ík*-ké: *úcha* will bring: for Herod-lá *líga bá* child small	

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according to Saint Matthew—contd.

Púchikwár.	Āūkāū-*Júwōī.*	REMARKS.
*nóng n'*ébem-*t'*óng- They themselves	*Né n'*ébem *t'*āūn- They themselves	
-*már*-ya, *kóte,* having gone, behold,	-*már*-chíke, *kóte,* having gone, behold,	
Bílik-l'íye angel- God his	*Bílak-l'íye* angel-le God his	
-lóng Joseph-lóng 'áb-*chápan*-nga, him dreaming,	Joseph-le á-*chāūpan*- dreamt, -chikan, angel-le	
angel-lóng *óng* he	*á 'éak* rem-*yár*- he him told,	
'*é*-íram-*wár*-ya, *Í* him told, come	-chíke, *É kónye,* come arise,	
kón-ya, *kícha tíré* arise, small child	*kíchak t'ré l'íye* small child his	
l'í yin lōīnye é, his mother also take,	*nāū lekōīnye éak*-che, mother also take,	
úle-lōīnye Egypt and	*lekōīnye* Egypt and	
áram-an wó-ke, country in flee	*tíw-an wok*-chik, land in flee,	
kón ñó-ká *kói tóng* there stop then I	*kón ñó*-chik *kói te* there stop then I	
tángol l'*é*-kan : *kóte* news will bring : for	*t'rángol l'ák*-chíne : news will bring :	
Herod-lóng *kícha* small	*kóte* Herod-le *kíchak* for small	
tíré l'*áte*-ke child will search for	*t'ré l'áte*-chíne child will search for	

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The Second Chapter of the Gospel

English.	Áka-*Béa*-da.	Remarks.
	*l'*áb-*átá*-ké him will search for 'ōīyo-āūko-*lí*-nga- him killing *-leb.* for.	
(14) When he arose, he took the young child and his mother by night, and departed into Egypt:	*Á bói*-ká, *á* He getting up, he *líga bá l'ía* child small his *chána ól-bédig* mother also áb-*ík*-ré *gúrug-len,* took night in, *á* Egypt *lát*-ré: he went:	
(15) And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.	*Kátin á páli*-ré There he stayed *gāūr*-ka Herod-lá until āūko-*lí*-nga-*lat*: was dead: *kíen édá*-ré *úcha-* thus was because *-ohá* prophet-lá *Púluga*-lá 'eb- God of	*Gāūr*-ka is here used as a verb, intensifying the meaning of "stayed."

according to Saint Matthew—contd.

Púchikwár.	Âūkāū-*Júwōī.*	REMARKS.
'e āūto-óm-*píl-lébe.* him killing for.	'āūtāū-am-*píl-lébe.* him killing for.	
Ōng kónyi-ya, *óng* He rising, he	*Á kónye*-chíke, *á* He rising, he	
kícha tíré l'í small child his	*kíchak tré l'íye* small child his	
yin lōīnye é-nga mother also took	*nāū lekōīnye* mother also	
dírak-an, óng night in, he	*éak*-chíkan *dírak-an* took night in,	
Egypt *láte*-nga. went.	*á* Egypt *láte*-chíkan. he went.	The verb *láte* and the suffix -láte must not be confunded. The words have a slightly different intonation.
Kún óng ñó-nga There he stayed	*Kún á ñó*-chíkan There he stayed	
kúr-ya Herod-lóng until	*kúr*-chíke Herod-le unti l	
óm-*píl*-láte: *étá* was dead: thus	am-*píl*-láte: *àtok* was dead: thus	
ó-nga, *kóta-tāīch* was, because prophet-lóng *Bílik*- God -lóng 'áb-*wár*-ya, (of) saying,	*é*-chíkan *kóte-ben* was because prophet-le *Bílak*-le God (of) á-*yár*-chíke, *yár*, saying said,	

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The Second Chapter of the Gospel

English.	Áka-*Béa*-da.	Remarks.
	yáb-ká, *yáb*-nga, spoke, saying, *Dá* Egypt *érem-* I land *-tek d'ekan bá* from my son l'át-*pegik*-ré. have called.	
(16) Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.	*Jeg* Herod Then *ek-*'ig-*nāūli*-ka becoming aware áb-*gád*-lá *édá* the wise men they 'ōiyo-íji-*pícha-* to him had mocked, -ré, *á* íji-*ána-* he became very -ré, *á* angry, he 'ákat-*tár-tówāī-* sent forth -ré, *á* Bethlehem- he *-len, wálak bédig,* in, outside also,	"*Picha*" means "stupid." The verb here means "made a fool of."

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according to Saint Matthew—contd.

Púchikwár.	Âûkâû-*Júwöi.*	REMARKS.
wár-nga, *Tóng* said, I	*te* Egypt *tíwe-täūkal-* I land	
Egypt *áram-lé* land from	*-lat tam dél* from my son	
tíyam dél l'áte- my son	l'áte-*bíye*-chíkan. have called.	
-*bíye*-nga. have called.		
Jek Herod '*é*-ír- Then he	*Âtok* Herod 'éak-ré- Then he	
-*bínge*-ya áb-*kót*- becoming aware wise	-*binge*-chíke becoming aware	
-lóng *óng* 'āūte-íram- men him had	á-*kót*-le *ne* wise men they	
-*pāūtal*-nga, *óng* mocked, he	'aute-*n*'rem- him	
íram-*kāūne*-nga, became very angry,	-*pāūtal*-chíkan, *á* had mocked, he	
óng nó-tá-*péch*-nga, he sent forth,	rem-*k'nöich*-chíkan, became very angry,	
óng Bethlehem-*lin*, he in,	*á n*'āūkāū-*t'rá-péch*- he sent forth,	
wálma lōinye, *kícha* outside also, small	-chíkan, á Bethlehem- he	
tíré n'ár-*díre l*'āūta- children all they	-*an*, *w'lókar lekōinye*, in, outside also,	

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The Second Chapter of the Gospel

English.	Áka-*Béa*-da.	Remarks.
	líga *bá*-lag children small 'ára-*dúru* l'öiyót- all them -āūkāū-*tí*-*tāō*-ré, killed, *éda* *kám* those breast *wélij*-yáté, *kíchikan* sucking, as *árlá-len* *á* áb-*gád*- days in he wise -nga- *len* 'ón- men to he -*chíura*-nga asked *béringa*-da. well.	The Andamanese have no idea of years, but children are suckled up to about two years of age.
(17) Then was fulfilled that which was spoken by Jeremy the prophet, saying,	*Kíen* *édá*-ré *úcha*- Thus was because -*chá* *Māīa* Jeremy (Honorific) prophet-*l'ia* *tégi*- his speech -*len* *á* en-*yáb*-ká, in he said,	

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according to Saint Matthew—contd.

Púchikwár.	Āūkāū-*Júwōī.*	REMARKS.
n' om-*wit*-nga, *wóng* killed, small *kāūme* *né*-nen, *étá* breast sucking, as *māūli-in* *óng* days in he áb-*kót-lin* *óng* wise men to he *binger*-ya *dem*-da. asked well.	*kíchak* *t'ré*-ne small children *ne-chápar* l'āūtāū- they all -am-*wit*-chíkan, killed, *ne* *kāūme*-le they breast *we'et*-nen, *àtok* sucking, as *pāūt*-lé-*nén* *á* days in he *á-kót-lin* āūn- wise men to -*binger* *dem*-lekíle. asked well.	
Étá *ó*-nga, *kóta*- Thus was, because -*tāich* *Tá* Jeremy (Honorific) prophet -l'*íye* *ték*- his speech -*an* *óng* in-*wár*-ya, in he said,	*Àtok* *é*-chikan *kóte*- Thus was because -*ben* *Té* Jeremy pro- (Honorific) -phet-l'*íye* *téke-an* *á* his speech in he 'ín-*yár*-chíke, said,	

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The Second Chapter of the Gospel

English.	Áka-*Béa*-da.	Remarks.
(18) In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.	Rama-*len tégi* l'í- in a voice	
	-*dāī*-ka, *tékik*-nga, was heard, lamenting,	
	búlab-nga *bédig*, weeping also,	
	ól-bédig 'ára-*dúru* and all	
	'ákat-*óg*-da, in mourning,	"*Óg*" is grey clay put on the head when in mourning. This phrase appeared to convey the English meaning.
	Rachel-lá *ekan* her	
	bá-lat búlab- children for weeping,	
	-nga, *á* 'ót-*kúk*-l'ár- she her heart	
	-*béringa*-*yába*-*len*, good not in,	In Andamanese the force of "*would* not" can scarcely be expressed.
	'*ón bá yábá*. her children not.	
(19) But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt.	*Jeg* Herod-lá 'āūko- Then being	
	-*lí*-ka, *úcha*, dead, behold,	
	Púluga-*l'ía* angel- God his -lá Joseph, Egypt-	
	érem-*len*, *á mámi*- country in, he sleep-	

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according to Saint Matthew—contd.

Púchikwár.	Āūkāū-*Júwōī.*	Remarks.
Rama-*lin* *téke* lé- in voice	Rama-*n* *téke* lák- in voice	
-*binge*-ya, *wár*-nga, was heard, lamenting,	-*bínge*-chíke, *yár*, was heard, lamenting,	
bílab-nga *línye*, weeping also	*bílap* *lekōīnye*, *ne*- weeping also, all	
úle-lōīnye *n*'ár-*díre* also all people	-*chápar* *lekōīnye* people also	
n'ó-*óda*-da, Rachel- in mourning,	*n*'āūkāū-*óde*-lekíle, in mourning,	
-lóng *ílam* *dél*-*láte* her children for	Rachel-le *am* *dél*- her children	
wár-nga, 'óng 'āūto- weeping, she	-*láte* *bílap*, *á* 'āūtāū- for weeping, she	
-*pāū*-l'ár-*dem-poye-lin*, heart good not in,	-*pok*-t'rá-*dem-póye-n*, heart good not in,	
'*óng* *déle* *póye*. her children not.	'*āūn* *déle* *póye*- her children not. -lekíle.	
Jek Herod-lóng 'óm- Then	*Átok* Herod-le am- Then	
-*píl*-ya, *kóte*, *Bílik*- died, behold, God	-*píl*-chíke, *kóte*, died, behold,	
-*l'íye* angel-lóng, his	*Bílak-l'íye* angel-le, God his	
Joseph, Egypt *áram*- country	Joseph, Egypt	

The Second Chapter of the Gospel

English.	Áka-*Béa*-da.	Remarks.
	-nga *bédig, táraba*- ing also, dream- -nga-*len* 'ig-*bádig*- ing in saw. -ré.	
(20) Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.	*Yáb*-ka, *kāich bói*, Saying, come arise, *líga bá l'ía* child small his *chána bédig* áb-*ík*, mother also take, *ól-bédig* Israel *ér*- and land -*len kátik*-ké: *éda* in go: they áb-*líga l'*ōiyo-āüko- child his -*lí*-nga *lúa*-yáté, killing wished, *éda* āüko-*tītāō*-ré. they are dead.	
(21) And he arose, and took the young child and his mother, and came into the land of Israel.	*Á bói*-ré, *líga* He arose, child *bá l'ía chána* small his mother *ól-bédig* áb-*ík*-ré, also took,	

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according to Saint Matthew—contd.

Púchikwár.	Āūkāū-*Júwōī.*	REMARKS.
-an, óng-pát-nga in, he sleeping	*tíwe-tāūkal-an, á* country in, he	
lōīnye, chápan-lin, also, dream-in,	*pāūt lekōīnye,* sleeping also,	
'ir-*tílu*-nga. saw.	*chāūpan-an* ré-*t'líu* dream in saw, -chíkan.	
Wár-nga, *I kónye,* Saying, come arise,	*Yár*-chíke, *Ē kónye*- Saying, come arise,	
kícha tíré l'í small child his	-chè, *kíchak t'ré* small child	
yin lōīnye, é, ule- mother also, take,	*l'íye nāū lekōīnye,* his mother also,	
-lōīnye Israel *áram*- and land	*éak*-chè, *lekōīnye* take, and	
-an kúi-ke: *nóng* áb- in go: they	Israel *tíwe-tāūkal-an* land in	
*-tíré l'*āūto-óm-*píl*- child his killing	*kúi*-che: *ne* á-*t'ré* go: they child	
-nga *l'áte*-nen, *nóng* wished, they	l'āūtāū-nam-*pil*- killing	
*n'*óm-*wít*-nga. are dead.	-*l'áte*-nen *ne n'*am-*wít*- wished they are dead. -chíkan.	
Óng kónye-nga, He arose,	*Á kónye*-chíkan, He arose,	
kícha tíré l'í small child his	*kíchak t'ré l'íye* small child, his	
yin ule-lōīnye é-nga, mother also took,	*nāū lekōīnye éak*- mother also, took,	

The Second Chapter of the Gospel

English.	Âka-*Béa*-da.	Remarks.
	éda Israel-*l'ía* they his *ér-len* *on*-ré country in came.	
(22) But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee.	*Árik á tegi* l'í- But he news -*dāī*-ká Archelaus heard Judæa-*l'ía* *Māa* its Chief l'*édá*-ré, *ía* *Māa* was, his father Herod l'ár-*lóg-len*, place in, *á* ád-*lát*-ré he was frightened *kátek wíj*-nga-*leb*: thereto going for: *ngiátek Púluga*-lá therefore God *táraba*-nga-*len* dreaming in 'en-*yáb*-ré, *á* him told, he ád-*rák*-ré Galilee turned aside	It is difficult to give the English sense of the latter portion of this verse.

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according to Saint Matthew—contd.

Púchikwár.	Aúkäū-*Júwōī.*	REMARKS.
nóng Israel-*l'íye* they his *áram-an* *úne*-nga. country in came.	-chíkan, *ne* Israel- they -*l'íye* *tíwe-tāūkal-* his country *-an* *óne*-chíkan. in came.	
Táli *óng* *téke* But he news lé-*binge* Archelaus heard Judæa-*l'íye* *Tá* its Chief *l'ó*-nga *íye* *Tá* was, his father Herod l'ar-*tíw-an*, place in, *óng* óm-*lot*-nga he was frightened *kúi* *lú-lébe*: there going for: *téma* *Bílik*-lóng therefore God *chápan-an* in-*wár*-nga, dream in told, *óng* óm-*ráta*-nga he turned aside Galilee-*l'íye* its	*T'rále* *á* *téke* l'ák- But he news -*binge*-chíke heard Archelaus Judæa- -*l'íye* *Té* *l'é*-chíkan, its Chief was, *éye* *Té* Herod his father rá-*tíw-an*, *á* am- place in, he -*lot*-chíkan *kúi* was frightened there *lú-lébe*: *ben* going for: therefore *Bílak*-le *chāūpan* -*an* God dream in 'em-*yár*-chíkan, *á* him told, he am-*rok-túkāū*-chíkan turned aside	

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The Second Chapter of the Gospel

English.	Áka-*Béa*-da.	Remarks.
	-l'ia ér-len. its country in.	
(23) And he came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.	*Á on*-ká, *á bárāij.* He came, he village *-len búdú*-ré, in lived, *bárāij l'ót-teng*-da village its name Nazareth : *kien* thus *édá*-ré *úcha-chá* was because prophets-lá 'en-*yáb*-ká, said, 'ót-*teng l'édá*-ké His name shall be Nazarene.	

according to Saint Matthew—concluded.

Púchikwár.	Āūkāū-*Júwōī.*	REMARKS.
áram-an. country in.	Galilee *-l'íye tíwe-* its *-tāūkal*-an. country in.	
Óng úne-ya, óng He came, he *pāūrōich*-an village in *kāich*-nga, *pāūrōich* lived, village *l'āūto-líe*-da its name Nazareth: *étá* thus *ó*-nga *kóta-tāich* was because prophets-lóng in-*wár*-nga, said, 'āūte-*yāū lúk*-ne His name shall be Nazarene.	*Á óne*-chíke, *á* He came, he *pāūrāich-an kāich-* village in lived, -chíkan, *pāūrāich* village *t'*āūtāū-*líwe*-lekíle its name Nazareth: *átak* thus *é*-chíkan *kóte-ben* was because prophets-le en- -*yár*-chíke, said, 'āūtāū-*líwe* His name *lú*-chíne shall be Nazarene.	

In the above, the Suffix -Yáté, or -Íáté, occurs in the Áka-*Béa*-da; also the word I'*édá*-ré, regarding which some explanation appears to be desirable.

-Yáté, or -Íáté, has the force of the Perfect Tense, and is a Tense Suffix, having its equivalent in *Púchikwár* and Āūkāū-*Júwōī* of -nen. *Édá*- appears to be the Root " be," and with a Tense Suffix answers to the English Verb " to be." Attached to Roots in " Compound Words it seems to give the force of the Passive Voice, and only takes the Tense Suffixes -ké, and -ré.

In the Āūkāū-*Júwōī* two Roots very like each other will be noticed; *Binge* and *Bínger*. *Binge* means " know," and its equivalents; *Bínger* means " ask," and its equivalents.

In the sixth verse of the Áka-*Béa*-da version the word *Māīa*-gat-*len* will be noticed.

Māīa means " Father," or " Chief," and is an Honorific. Like the *other* Roots of its Group it has no form to express Number, but the Suffix -gat, or more properly g'át, means " several." This Suffix is rare, and is formed thus:—

g is euphonic.
'át is a Plural Pronoun.

The whole gives the force of a plural to *Māīa*, as in Urdu one would say " Rája lóg. "

In the 8th Verse of the Āūkāū-*Júwōī* version will be found the Suffix -chik which is used with an Imperative force, but is not common. In the 13th Verse it occurs again, with the same force, and the fact of its being affixed to point the Imperative obviates the necessity of prefixing the pronoun " You, " which, though prefixed in the two other languages, is omitted in the Āūkāū-*Júwōī* for this reason.

In speaking Aūkāū-*Júwōī*, where one word ends with a vowel and the next word commences with one, the two vowels are amalgamated euphonically, but in writing the above I have thought it best, in order to show the construction of the language, to record each word in full.

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A curious and far-fetched Compound Word is that used in Verse 7 for "time."

The word (in Áka-*Béa*-da),

É—l' ón—*tá*—l' éáté really means :—

Place of direction was.

É or *Er* may also mean "day," and hence "direction of the day," that is, "direction of the sun," (which makes the day), hence "the time."

In Verse 16 we get (in Áka-*Béa*-da), *wálak* for "coasts." This word really means "the sea-coast," "the place outside the "forest;" hence I have used it for "the country outside Bethlehem." *Wálak* is often used simply to mean "outside."

The word used for "worship" in Verses 2, 8, and 11,

'íji-*múg*-*éni* in Áka-*Béa*-da, really means :—

'íji—*múgúm*—*éní*-,

"Their foreheads catch," from the eastern form of salaam, and the Mohammedan gestures at prayers. This is a genuine Andamanese word, but has been compounded after the opening of the Settlement in 1858 when the Andamanese first saw this mode of salutation.

In conclusion I would draw attention to the care with which the Âūkāū-*Júwōī* indicate pronominally the Numbers of the Predicators.

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CHAPTER VIII.

The Songs of the Andamanese—Their nature—Four Songs in the Âükâü-*Júwōi* language, with translation and Notes—Ceremonial Dances—Three Songs in the Ákar-*Bálé* language, with translation and Notes—Three Songs in the Áka-*Béa*-da language, with translation and Notes—Three Songs in the *Púchikwár* language, with translation and Notes.

In the songs of the Andamanese all grammatical considerations appear to be sacrified to rhythm, to so great an extent indeed that the composer of a song is often obliged to explain the Refrain to the Chorus before they are able to take it up.

With the music of the Andamanese I will deal in another volume, and here propose to consider only the manner in which the songs are composed and the relation the poetic dialects bear to the ordinary languages.

The Andamanese have no traditions regarding the origin of their species of songs, merely believing that the "Ancestors" from time immemorial used to compose and sing songs similar in rhythm and subject to those composed to-day. As, though it is not etiquette for one person to sing a song composed by another when the composer is alive, yet songs by composers who have been distinguished men are sung by others of their tribe after their death, we thus get a few so-called ancient songs, which, however, are not really very old, and are of little value, not being different from the ordinary songs of the present day, for legends are not handed down in song.

The formal construction of all Andamanese songs is the same, though the subject matter differs. There are no religious, nursery, or love songs, and the principal subjects for poetry are sport of various kinds, adventures and travels, the making of weapons and utensils, and important occurrences in the life of the composer.

The music, rhythm, accent, and intonation are no clue to the sense of the song, and a person not knowing the language would be unable even to guess at what was being described: unlike their

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habit when telling their stories, the Andamanese do not gesticulate or act when singing.

Every one composes songs, and a man who could not do so would be thought little of: even the small children compose their own songs. Women occasionally compose songs and sing, and their songs are similar in every way to those composed by the men, but they do not compare with the men as composers.

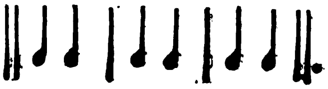
When an Andamanese wishes to make a new song he waits till he feels inspired to do so, and will then, when alone, and engaged on some occupation, sing to himself till he has hit on a Solo and Refrain which takes his fancy, and then improves it to his taste. His composition would ordinarily refer to some recent occurrence by which he had been affected.

Songs and their Refrains may be sung by a few people collected together without the usual dance, but they are generally sung in the evenings when the people of the village are collected for their daily dance.

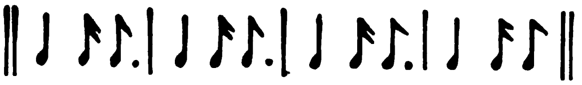
It is not etiquette to sing or dance when in mourning.

At a dance the Soloist stands at the dancing-board, and (often in a falsetto voice) sings his Solo, and the Refrain. (If he has sung his Solo in falsetto, his voice will drop an Octave at the Refrain.) If the Chorus grasp the Refrain at once, they sing it; if they do not grasp it, the Soloist will repeat it two or three times till the Chorus are able to take it up.

The Solo is sung amid general silence, and the dance commences with the Refrain, being also accompanied by a clapping of hands and thighs, and the stamping of the Soloist's foot on the sounding-board.

The Time of this clapping and stamping is, 

but the Time marked by the stamping of the dancers' feet is,



After the Refrain has been repeated about ten times the Chorus pause to take breath, but the clapping of hands and thighs, and the

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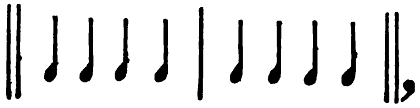
stamping of the sounding-board and the dance, continue: when the Chorus have recovered their breath they again repeat the Refrain about ten times. The Soloist will then repeat the Song, and the Refrain will again be taken up as before; and this may be repeated as many as six times, if the Song has been sung before and is known; when, if it has been a success, the Soloist sings a line which appears to be meaningless, and the Chorus answers with another line, also meaningless, which is sung once, and the time beats then alter to a confused rattle of  and the Song ends.

If it has not been approved of it will be found to die away after one or two repetitions and this peculiar ending will not be given.

A Song consists of one Verse only, but at its conclusion the same Soloist may sing another song under the same conditions as the first, or he may be relieved by another Soloist. Such Songs and Dances, with changes of Soloists, are kept up all night.

(The work of the Soloist is hard, as besides singing he has to give the time by stamping on the sounding-board, but the position is a proud one.)

(The forms of the Dances, the music of the Songs, and the general etiquette controlling such assemblies will be described in another work.)

The following Songs in the Āūkāū-*Júwōī* language, regarding Pig hunts, are good specimens, and the words in them have been very little altered to suit the rhythm. It will be noticed from the translations how much the Composer leaves his audience to infer regarding actions and motives in the occurrence about which he sings:—

Song I.

Solo—

> "*Kói mák tāūle*-le *not*-ó, *not*-ó,
> *Mák tāūle*-le *not*-ó;
> *Á é*-lá *m'rá karma chówe*-lé *á*."

Refrain—

"*Á é*-lá *m'rá karma chówe*-lé *á.*"

(This is repeated about ten times, and the Chorus then end thus,

Á é-lá *m'rá*"

and pause for breath.)

At the end of every song which has met with the approval of the audience is added, in Āūkāū-*Júwōī* :—

Solo—

"Á-bé bōīyo-bí yódat."

and the chorus reply :—

"Té-á ré-á ré-á."

After this the song ends.

The translation of the above song is :—

Solo—

"*Kói mák tāūle*-le *not*-ó, *not*-ó,
Come you cockles pick up, pick up,
Mák tāūle-le *not*-ó;
You cockles pick up;

Refrain—

Á é-lá *m'rá karma chówe*-lé, *á.*"
He by we quickly took home, he.

The meaning of this song is :—

Solo—

"There is nothing else to eat, pick up, therefore, all the cockles you can find;"

Refrain—

"He took home the cockles quickly."

When there is no other food the Andamanese can always find cockles, (*Cyrena*), which they boil and eat, and from the fact of people being told to pick up cockles they would understand that there was nothing else to eat that day.

But the Soloist in this instance wished it to be inferred that he would go out and get some pigs.

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Song II.

Solo—

"*Lelmó*-le *t'*ébe-t'rá-*t'rápó*,
Jírmāū-le *t'*ébe-*t'*rá-*t'rápó*-á,
*T'*ébe-t'rá-*t'rápó*-í *lí*-á."

Refrain—

"*T'*ébe-t'rá-*t'rápó*-í, *lí*-á."

The translation of this song is :—

Solo—

"*Lelmó*-le *t'*ébe—t'rá—*t'rápó*,
(Certain beetles) me deafen,
Jírmāū-le *t'*ébe—t'rá—*t'rápó*—á ;"
Cicadas me deafen ;

Refrain—

"*T'*ébe—t'rá—*t'rápó*—í, *lí*—á."
Me deafen, singing in the ears.

The *lí* in the refrain is a poetic abbreviation of "*nílí*" "a ringing in the head," or "singing in the ears."

The meaning of the above song is :—

The Soloist leaves it to be inferred that that he has gone out to hunt pig and complains, by way of exciting the sympathy of his audience, and preparing the people in the village not to expect any pig on his return :—

Solo—

"The beetles and cicadas are making such a noise in the jungle that my ears are deafened and I cannot hear the sound of the pigs."

Refrain—

"My ears are deafened, and there is a singing in them."

Song III.

Solo—

"*Lāō tāū* l'āūkāū-*p'rók chit āūlo*,
Éche-*t'*āūtāū-*tāū*,
L'āūkāū-*néjá* ó

Éche-*t'āūtāū-tāū*, l'āūkāū-
-*Néjá ó*-lé 'ó *m'rāū*-ká,"

Refrain—
"*Néjá ó*-lé 'ó *m'rāū*-ká."

The translation of this song is:—

Solo—
"*Lāō tāū* l'āūkāū—*p'rók chit āūlo*,
Dead men's bones the same as will hunt,
Éche—*t'āūtāū*—*tāū*,
my head
L'āūkāū—*néjá* ó
pain
Éche—*t'āūtāū*—*tāū*, l'āūkāū-
my head,

Refrain—
"-*Néjá ó*—lé 'ó *m'rāū*—ká."
pain is throbs.

The meaning of the above is:—

The Soloist wishes it to be understood that:—

Solo—
"Several people have died in this place and therefore there are no pigs; also, when I went to hunt pigs, my head ached so much that I was unable to get any."

Refrain—
"My head is aching and throbbing."

The Andamanese believe that when a death occurs in a place, and a corpse is given platform burial there, no pigs will be found in the vicinity for some time afterwards.

This song is also intended to delude the people in the village into the belief that the composer did not get any pigs, he giving his reasons in it for not catching any. They are therefore not to expect anything as the result of his hunt.

Observe that the Refrain commences at the juncture of a Prefix and a Root.

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Song IV.

Solo—

"*Kók t'*rá-*chāūme* rá-*lót*-é,
*Kók t'*rá-*chāūm*-á,
Pói tóté ábe-*lí*-á;"

Refrain—

"*Pói tóté* ábe-*lí*-á."

The translation of this song is:—

Solo—

"*Kók*	*t'*rá—*chāūme*	rá—*lót*—é,
Bow	its lower part	pulled back,
Kók	*t'*rá—*chāūm*—á,"	
Bow	its lower part,	

Refrain—

"*Pói* *tóté* ábe—*lí*—á"
On tiptoe I crept silently.

The meaning of this song is:—

The Soloist wishes his audience to understand:—

Solo—

"I saw a pig and it did not see me, so I drew back the lower part of my bow that it should not see it."

Refrain—

"I crept close to the pig, silently, on tiptoe."

In the last Song I was told that the Soloist intended his audience to infer that he had gone back to the village and the people there thought that he had not got a pig; in reality he had shot one, and had left it in the jungle a little distance off.

I have often noticed in camp that two or three Andamanese, who had gone away at about 7 A.M. to hunt for pigs, will come home at about 3 P.M., looking tired, and with no game. They will sit down alone in a hut and speak to no one. After a time one of them will make a gesture with his shoulder, and say in a low voice, and in as few words as possible, to one of the youngsters who have stayed at home,

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that dead pigs are in a certain spot in the jungle, not far off. The youngsters will go away and hunt for these, and on finding them will bring them back to the camp on their backs, when great joy is evinced by the women and other people who remained at home and had been led to suppose that the hunters had returned unsuccessful. (There is a good deal of acting in this on both sides, as the joke is such an old one that the people in the village generally know whether the hunt has been successful or not.)

The last song appears to refer to this custom, but unless one is an Andamanese it is very difficult always to follow what a composer means, indeed his meaning is sometimes so hidden that the very Andamanese have to enquire the details of the song and refrain.

There are certain ceremonial dances among the Andamanese, that is to say, ordinary dances conducted at certain periods or ceremonies, and special forms of dances. Among these are the dances at the turtle-eating, pig's kidney-fat-eating, and honey-eating ceremonies; and the dance after a period of mourning, when the mourning is said to be taken off. (The "mourning," being in the form of a mass of grey clay on the head, is actually "taken off.")

The first of these is the great ceremony in the life of an *'Ár-Yāūto*, and the special form of dance appropriate is accompanied by a song which is generally about the catching of a turtle; the eating of the kidney-fat of a pig, which is the corresponding principal ceremony in the life of an *Érem-tága*, has a peculiar dance, but there is no singing; the honey-eating is a minor ceremony at which there may or may not be a dance or song.

At the dance of the taking-off of mourning, which dance is of the ordinary kind, there are songs, but these do not in any way refer to the deceased (as a rule); what appears to be intended is that, the period of mourning having passed, ordinary life with its ordinary occupations and amusements is resumed.

A soloist may forget for a moment his composition, in which case, while singing, he will repeat the last phrase of two or three words, having regard to time and tune only and not in the least to the sense,

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the music lending itself to this as it is entirely constructed of successive phrases of two or three notes.

Also, as the Andamanese have no system of taking breath in a song, a soloist may find it necessary to breathe in the middle of a word, when, not to spoil the time of the music he will, when he has recovered his breath, begin again a word or two before the one at which he stopped; a Solo is thus lengthened, and phrases are repeated regardless of the effect of the meaning of the song.

(Andamanese songs occasionally remind me of Mr. Gilbert's motto on the title-page of the "Bab Ballads," "Much sound and little sense.")

The three following songs are in the Ákar-*Bálé* language, and are in connection with the hunting of turtle:—

Song I.

Solo—

"*Lóg l'*ár-*choárya āinye d'*ídi-*dút*,
"*Lóg l'*ár-*choáryó*;
"*Óng d'*en āüt-*boáng-dóoato*-ré."

Refrain—

"*Óng d'*en āüt-*boáng-dóoato*-ré."

The translation of this Song is:—

Solo—

"*Lóg* *l'*ár -- *choárya āinye d'*ídi - -*dút*,
The way his the sea on this account I stop,
"*Lóg* *l'*ár -- *choáryó*."
The way his the sea.

Refrain—

"*Óng* *d'*en āüt- - *boāng*- - *dóoato* - -ré."
He for me went very slowly.

The meaning of the Song is:—

Solo—

"I kept the canoe in one place on the sea above the reef where the turtle come to feed."

Refrain—

"The man poling the canoe for me pushed it along very slowly and silently."

It is here understood that the Soloist was in the bow ready to harpoon the turtle, and another Andamanese was moving the canoe by a long pole from the stern.

The next song has reference to the ceremony of the first eating of turtle by a youth, after the long ceremonial fast, which ceremony appears to correspond to the "making of a man" among other savage nations.

Song II.

Solo—

"*Kéti l'ár-bāūrowá-lé d'*íji-*joábgo*-ló *tik*-l'*ómó,*
"*Íráp l'*ár-*bāūrowá-lé d'*íj'-ót-*joábgo*-ló *tik*-l'*ómó-á,*
"L'*ómó bāūrowá-lé d*-íji-*joábgo máré,*
"*Bāūrowá-lé d'*íj'-ó-
"-*Joábgo bádé ómó*--í."

Refrain—

"-*Joábgo bádé ómó*-í."

The translation of this Song is:—

Solo—

"*Kéti*	*l'ár*- - *bāūrowá* - -*lé*	*d'íji* - -*joábgo*- - ló	
(A man's name)	his "*Bāūrowa*"-by leaves	my turtle	
tik- - l'*ómó*,			
shame brought,			
Íráp	*l'ár-bāūrowá-lé*	*d'íj'-ót-joábgo-ló*	
(A man's name)	his "*Bāūrowá*"-by leaves	my turtle	
tik - l'*ómó-á*,			
shame brought,			
L'*ómó*	*bāūrowá-lé*	*d'íji-joábgo*	*máré*
brought	"*Bāūrowa*"-by leaves.	my turtle	hid,

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Bāūrowá-lé *d'íj' -ó-".*
"Bāūrowa" —from my.
leaves

Refrain—
"*-Joábgo bádé ómó* - í."
Turtle saw bring.

The meaning of the above Song is:—

Solo—
"*Kéti,* having newly gone through the ceremony of turtle-eating, and wearing the leaves of the "*Bāūrowa*" tree tucked in his waist-band, my turtle was ashamed to come near him; *Íráp* was also wearing "*Bāūrowa*" leaves, and my turtle was ashamed to come near him; my turtle was ashamed and hid on account of the "*Bāūrowa*" leaves, my-."

Refrain—
"I saw a turtle and will bring him."

Andamanese youths who have lately gone through the ceremony of turtle-eating wear, tucked into their waist-belts, bunches of the leaves of the "*Bāūrowa*" tree, and the Andamanese believe that a turtle is ashamed to come near these leaves, and hides when he finds himself in the vicinity of people wearing them.

The Composer evidently wishes to account for his want of luck in not catching any turtle by the fact that two youths, Kétí and Íráp, were in the canoe with him, and, they having "*Bāūrowa*" leaves on, the turtle hid.

Observe how the Solo ceases at the junction of a Prefix to a Root, meaning being sacrificed to rhythm, and the Refrain having a meaning unconnected with the Solo: also how certain phrases are repeated in the Solo, sense being again sacrificed to sound.

Bádé in the Refrain is an Euphonic alteration from "*Bádig.*" Tense Suffixes are generally omitted in the Songs, though Honorifics are retained, as are also most of the Prefixes.

As in speaking, so in the Songs, when a word, especially a Prefix, ends in a Vowel, and the following word commences with a Vowel, the

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final Vowel of the first word is omitted for the sake of euphony; thus íjí-ót becomes íj'-ót.

Song III.

Solo—

"*Íráp*-lé 'ád-*jódó-leb* *d'*en eb-*rāūkāū*-lí *gómal*-ló,
"*D'*en eb-*rāūkāū*-lí *gómal*-ló.
"*Íráp* *ng'*ád-*jódó-leb* *gómal*-lo."

Refrain—

"*Íráp* *ng'*ád-*jódó-leb* *gómal*-ló."

The translation of the above is :—

Solo—

"*Íráp*- - lé	'ád- - *jódó*- - *leb*	*d'*en	eb- -*rāūkāū*- - lí	
(A man's name)	his stomach for	for me	canoe	
gómal - -ló,				
pulled,				
"*D'*en	eb- - *rāūkāū* - -lí	*gómal* - -ló ;		
for me	canoe	pulled.		

Refrain—

"*Íráp*	*ng'*ád - - *jódó* - - *leb*		*gómal* - - ló."
(A man's name)	your	stomachs for	pulled.

The meaning of the Song is :—

Solo—

"*Íráp* pulled my canoe for me in order to get food to fill his stomach ; "

Refrain—

"*Íráp* pulled my canoe for your stomachs' sake."

No sarcasm is here intended. In the Solo the Composer states that *Íráp* helped to pull his canoe in order to catch turtle and thus get something to eat ; in the Refrain the Composer tells the villagers that *Íráp* helped to pull his canoe in order to catch some turtle and thus give them something to eat, the doing so being a meritorious

action on *Iráp's* part. (It is understood that the Composer stood in the bow of the canoe in order to spear the turtle, the post of honour, while *Iráp* was pulling for him.)

The song refers to an occasion when the Composer and a friend of his, named *Iráp*, went out together to catch turtle.

(I do not consider this last example to be pure Ákar-*Bálé*, though the Andamanese insist that it is; it appears to be mixed with Áka-*Béa*-da.)

The equivalent in Ákar-*Bálé* to the peculiar meaningless finale to the Songs which I have mentioned above, when describing the Āūkāū-*Júwōī* Songs, is :—

Solo—

Óba-é bōiyǫ-bé ódá-té,

Refrain—

É-ár ár é-á.

This is sung once only, and confused broken time then occurs and the song ceases.

The following Songs in the Áka-*Béa*-da language are by no means so simple and easily understood as those I have already given.

The first Song is about a Dugong hunt.

Song I.

Solo—

" Káká! *ílí-lóm*, *á d'ík*, *ng*'ád-*jódó gélí*-ká,
" *Élóbá ng*'ád-*jódó gélí*-ká:
" *Bá* rán *élá d'ík gróm*-ló-í.

Refrain—

" *Bá* rán *élá d'ík gróm*-ló-í.

The translation of this is :—

Solo—

" Káká!	*ílí- - lóm*,	*á*	*d'ík*,
(An exclamation,)	very deep -in, water	he	me took,

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ng'ád- - jódó géáli-ká,
your stomach turned,
"*ng'ád-- jódó géáli*-ká:
your stomach turned:

Refrain—

"*Bá*!	rán	*élá*	*d'ik*	*gróm*- -ló - -í.
Why!	(the noise made by the harpoon rope)	back	me brought	with great force.

The Soloist refers to an occasion when he had speared a Dugong which towed his canoe about with great violence, turning backwards and forwards. An adult Dugong (or Sea-cow) is about nine feet in length and is very powerful, the catching of one by an Andamanese being considered a great feat. The animal would tow a canoe for miles into the open sea, and would twist and turn it about with great force.

The meaning of the Song appears to be:—

Solo—

"Oh! The Dugong towed my canoe into very deep water (or the open sea). You (the Dugong), turned your stomach (or body), you turned backwards and forwards, turning your stomach:"

Refrain—

"Why! Listen to the noise of the Harpoon-line, the Dugong has turned back again with great violence."

The Áka-*Béa*-da language appears to alter more than any of the others in the composition of the Songs.

The Refrain in the above Song is almost unintelligible.

"Rán" has no meaning but refers to the noise made by the rope (one end of which is fastened to the harpoon stuck in the Dugong, while the other end is fastened to the canoe) by which the Dugong is towing the canoe about.

The following Song is about *Māia Bía*-la, a former Chief of Rutland Island, who was greatly respected by the Andamanese and

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is here given the two highest Honorifics, "*Māia*," and "*Mám*"; it tells how the Composer had come into the Settlement of Port Blair, leaving his adze at *Tára-cháng* where he was cutting a canoe. It describes how *Māia Bía*-la used to work all day long when cutting a canoe, and how his biceps used to stand out till people were afraid of his strength:—

Song II.

Solo—

"*Dóna* ár-*wóló* 'íji-d'ákan-*j'ró-tegi*-nga-ló,
"*Māia Mám Bía*-la 'ár-*wóló* '*ík* ig-*yāūra-tág*-ré,
"*Māia Mám Bía*-la *wóló* '*ík*, *ng*'ig-*yāūro-bá*,
"L'*óda Bía* '*ík ng*'ig-*yāūro-ó*,
"*Lát* óm-mádab-*gāūra*-ló *bóí*;"

Refrain—

"*Lát* óm-mádab-*gāūra*-ló *bóí*."

The translation of the above is:—

Solo—

"*Dóna* 'ár-*wóló* 'íji-d'ákan-*j'ró-tegi*-nga-ló,
I my adze I Settlement left,
"*Māia* *Mám* *Bía*-la 'ár-*wóló* '*ík*
(Honorific) (Honorific) (Man's name) his adze taking
ig-*yāūra-tág*-ré,
worked incessantly,
"*Māia* *Mám* *Bía*-la *wóló* '*ík*
(Honorific) (Honorific) (Man's name) adze taking
ng'ig-*yāūro* - -*bá*,
you worked little,
"L'*óda* *Bía* '*ík* *ng*'ig - -*yāūro* - -*ó*,
He (Man's name) taking you worked.
"*Lát* óm- - mádab - -*gāūra* - -ló *bóí*;"
Afraid his biceps rose."

Refrain—

"*Lát* óm- - mádab- - *gāūra* - -ló *bóí*."
Afraid his biceps rose."

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The meaning of this Song appears to be :—

Solo—

"I left my adze behind when I came to stop in the Settlement. *Mãa Mám Bía*-la, when he took his adze, used to work all day at the canoe he was cutting. If you took *Mãa Mâm Bía*-la's adze you would only have worked a little; if you had seen *Bía* when he was at work with his adze you would have been afraid, owing to the way his biceps stood out."

Refrain—

"You would have been afraid when you saw his biceps standing out."

Óm-mádab is a mixture of Prefixes and Pronouns concocted for the sake of euphony, and only has the meaning of "his," being prefixed to "*gāūra*," which may mean "strong," "strength," or, in this case, "biceps."

J'ró is a word abbreviated euphonically from *Júru* "the sea," and is part of the name given to the cleared Settlement of Port Blair where the Foreigners live, the full name being :—

Ér l'áka- - *júru* - -da.
The country (by) the sea.

The Sentence

Dóna 'ár-*wóló* 'íji-d'ákan-*j'ró-tegi*-nga-ló,"

would be expressed in conversation :—

Dóna *d'ár-wóló* l'áka-*tegi*- - ré, *ér* l'áka- - *jūru* - -*len*
I my adze left, country by the sea in
on - -nga *bédig*.
coming also.

i.e., "I left my adze behind, when I came to the "Country by the sea."

The next Song is about a man named Íra Chá, who was a Seer, or Āūko-*pāat*-da. He used, (the Andamanese believed, and he said himself), to go under the sea in his trances and mix with the Spirits of the Sea, who did not know who he was, and searched the different tribal territories in the Andamans to try and identify him.

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When they found out who he was they held his name in great honour, and often spoke of him.

Song III.

Solo—

"*É* l'áka-*Bálá* *Júruwin-laga* 'íd'-ót-*ting* *átá*, l'*átá*-í,
"*É* l'áka-*Bójig-yáb*-nga *Júruwin-laga* 'íd'-ót-*ting* *átá*,
"l'*átá*-í,
"*É* l'áka-*Yéri* *Júruwin-laga* 'íd'-ót-*ting* *átá*, l'*átá*-í,
"*É* l'áka-*Béa* *Júruwin-laga* 'íd'-ót-*ting* l'*ík* *ng*'ig-*lómya*
"l'áka-*káléá*,
"'íd'-ót-*ting* *járéngó*-á ;
"*Lóg*-ó 'íd'-ót-*ting* bá *yāūra*."

Refrain—

"*Lóg*-ó 'íd'-ót-*ting* bá *yāūra*."

The translation of the above Song is:—

Solo—

"*É* l'áka-—*Bálá* *Júruwin*—*laga* 'íd'-ót-*ting* *átá*,
Country of the *Bálé* (in) The Spirits of the Sea his name sought

"l'*átá*—í,
sought,

"*É* l'áka—*Bójig*—*yáb*—nga *Júruwin*—*laga* 'íd'-ót-
Country of the *Púchikwár* (in) The Spirits of the Sea his

"-*ting* *átá*, l'*átá*-í,
name sought, sought,

"*É* l'áka—*Yéri* *Júruwin*—*laga* 'íd'-ót-*ting*
Country of the *Yerewas* (in) The Spirits of the Sea his name

"*átá*, l'*átá*—í,
sought, sought,

"*É* l'áka—*Béa* *Júruwin*—*laga* 'íd'-ót-*ting*
Country of the Áka-*Béa* (in) The Spirits of the Sea his name

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"I'*ík* *ng*'ig--*lómya* l'áka--*kálêd*
took you knew of themselves,
"'íd'--ót--*ting* *járéngó*--á—
his name remembered that,—

Refrain—

"*Lóg*--ó 'íd'--ót--*ting* bá *yāūrá*."
Place in his name always."

The meaning of the above Song is:—

Solo—

"The Spirits of the Sea sought for him, to identify him, in
"the country of the *Bálé*;
"The Spirits of the Sea sought for him, to identify him, in
"the country of the *Púchikwár*;
"The Spirits of the Sea sought for him, to identify him, in
"the country of the *Yéri*;
"The Spirits of the Sea ascertained his name of themselves in
"the country of the *Béa*-da, and remembered his name
"for ever."

Refrain—

"They always kept his name in honoured remembrance, and
"frequently spoke about him."

The country of the *Yéri* here mentioned may mean that of the people of the North Andaman Group of tribes, who were formerly called *Yéri*-da; or may possibly be intended for the *Kol* and Āūkāū-*Júwōi* tribes, who were also called by this name by the Southern Septs of the Áka-*Béa*-da tribe.

The above Song has often been sung at the dances for the taking off of mourning, and was originally composed for one of those ceremonies.

On these occasions, though actually referring to Íra Chá, it is also inferentially applied to the deceased for whom the people have been in mourning.

The Áka-*Béa*-da form of the meaningless Finale of a Song, is:—

Solo—

"Óbá-é bōīyó-bí yódat-té.

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Refrain—

"É-ár ár ré-á.

I have not been able to obtain any Songs in pure *Kol*, those repeated to me being of a mixed dialect of *Kol* and *Púchikwár*, and therefore valueless as specimens of the language.

The following songs are in the *Púchikwár* language :—

Song I.

Solo—

"*T'óm-éma*-'t *póche tá tāūr lúngi*,
"*T'óm-éma*-'t *póche tá tāūr*;
"*Péch-chál tāūle bérátó*-lí."

Refrain—

"*Péch-chál tāūle bérátó*-lí."

The translation of this Song is :—

Solo—

" *T'óm--éma--'t*	*póche*	*tá*	*tāūr*	*lúngi*,
* I before sleeping	canoe	chip	in line,	indeed,
" *T'óm--éma--'t*	*póche*	*tá*	*tāūr*,"	
I before sleeping	canoe	chip	in line,	

Refrain—

" *Péch--chál*	*tāūle*	*bérátó*--lí.
In that place	chips	remained in a heap."

The meaning of this Song is that the Composer has been cutting a canoe all day; in the evening, before leaving his work and going home to dine and sleep, he cut a number of incisions in a line, in the body of the canoe, to mark the work on which he will commence on the morrow.

(Canoes are cut from felled logs, being hollowed out by the cuts of a small adze; and no other tool, or extraneous aid such as fire, is used in their manufacture.)

* Literally " my bed."

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Solo—

"Before going to sleep I cut a line of incisions in the canoe,
"I cut a line before sleeping;"

Refrain—

"The chips, (from the work I had already done), lay in a
"heap round the canoe."

The next Song is not easily understood by anyone unacquainted with the habits of the Andamanese. In it is related how the composer, having seized a pig which was still alive, stabbed it with a skewer under the near shoulder in order to kill it. When he took the carcase of the dead pig on his back to carry it home the blood from the skewer wound dripped over his legs and feet.

Song II.

Solo—

"*Chám*-ló *téwe*-lóng *t'*áb-*tāū* l'ár-*cháré*,
"*T'*áb-*tāū* l'ár-*cháré*-áté,
"*Ré*-le *t'*áb-*tāū* l'ár-*cháré*-áté,
"*Ré*-le *t'*áb-*tāū* l'ár-
"-*Cháré*-áté, *ré*-le *t'*áb-*tāū* l'ár-".

Refrain—

"-*Cháré*-áté, *ré*-le *t'*áb-*tāu* l'ár-".

The translation of the above is:—

Solo—

"*Chám*--ló *téwe*--lóng *t'*áb--*tāū* l'ár--*cháré*,
Skewer from blood my legs dripped,
"*T'*áb--*tāū* l'ár--*cháré*--áté,
my legs dripped,
"*Ré*--le *t'*áb--*tāū* l'ár--*cháré*--áté,
Pig my legs dripped,
"*Ré*--le *t'*áb--*tāū* l'ár-"
Pig my legs -

Refrain—

"-*Cháré*--áté, *ré*--le *t'*áb--*tāū* l'ár-."
Dripped, Pig my legs -.

The meaning of the Song is :—

Solo—

"The blood from the skewer wound dripped down my legs,
"the blood from the pig dripped down my legs;

Refrain—

"The blood from the pig dripped down my legs."

Observe how the Solo ends at the junction of a Prefix and a Root, the Root being the first word of the Refrain which, also, ends with a Prefix, the whole thus working in a circle.

The next Song differs from the others in the length and character of its Refrain.

The Composer tells us that he is now an orphan, but that in his baby-hood his mother, when he was cold, used to take him in her arms and hush him to sleep, singing the lullaby which is given in the Refrain.

Song III.

Solo—

"*In*-lóng, *t'áb-púle kálat*-nó,
" *T'óte-ng'ír-léter*-kó, *in*-ló *téke*-tāū,
" " *Káme*-ló *t'á-chíto*-kó, *chíto*-kó,
" " *Móli dem*-ló, *móli dem*-ló,
" " Ára-lá-ló, Ára-lá-ló,
" " *Káme*-ló *ká*."

Refrain—

" *Káme*-ló *t'á-chíto*-kó, *chíto*-kó,
" *Móli dem*-ló, *móli dem*-ló,
" Ara-lá-ló, Ára-lá-ló,
" *Káme*-ló *ká*."

The translation of the above is :—

Solo—

" *In*--lóng, *t'áb--púle kálat*--nó,
Mother, I orphan now,

" *T'*óte--*ng'*ír--*léter*--kó, *in*--ló *téke*--tāū,
I you cold, mother saying,
" " *Káme*--ló *t'á-chíto*--kó, *chíto*-kó,
Breast you soon will come, soon will come,
" " *Móli dem*--ló, *móli dem*--ló,
Sleep well, sleep well,
" " Ára--lá--ló, Ára--lá--ló,
These words are meaningless,
" " *Káme*--ló *ká.*"
Breast there."

Refrain—

" " *Káme*--ló *t'á*--*chíto*--kó, *chíto*--kó,
Breast you soon will come, soon will come,
" " *Móli dem*--ló, *móli dem*--ló,
Sleep well, sleep well,
" " Ára--lá--ló, Ára--lá--ló,
Ára--lá--ló, Ára--lá--ló,
" " *Káme*--ló *ká.*"
Breast there."

The meaning of the Song is:—

Solo—

"I am now an orphan; when you (my mother) were alive, and I was cold, you used to hush me to sleep, saying:—

Refrain—

" " You will soon get my breast,
" " You will soon get my breast,
" " Sleep well, sleep well,
" " Ára-lá-ló, Ara-lá-ló,
" " My breast is there."

The meaningless Finale to the Songs is, in the *Púchikwár* language:—

Solo—

"Ó-lé bóí léjó bédát-té,"

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Refrain—

"É-á, ré-á, é-á."

It will have been seen from the above-quoted Songs that the construction of the sentences remain much the same in Andamanese poetry as in ordinary conversation, and the relative positions of the words are not often altered, except in the Refrains; the Roots are very little altered, being only occasionally clipped; Suffixes and Prefixes are omitted or inserted as the rhythm requires; but it is more from what is omitted than from what is said in the Songs that the difficulty of understanding them occurs. So much is left for the audience to supply from their imaginations that a Song cannot be understood by anyone unacquainted with both the language and the customs of the Andamanese. In Songs also Roots are used, which, though genuine Roots, do not often occur in ordinary speech; and, rude as these Songs may appear, the sentiments and ideas expressed in some of them show that the Andamanese are by no means wanting in the poetic temperament.

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ANALYSIS OF THE WORDS IN THE COMPARATIVE VOCABULARY.

CHAPTER IX.

Analysis of the Words under Letters A. and B.

In the following Comparative Vocabulary Roots having Noun meanings have the Noun Suffixes attached. Roots having Verb meanings are shown with hyphens suffixed, no Tense Suffixes being given, and the Infinitive Mood being understood.

Such words as are Simple Roots will be understood without comment on my part, and I propose to offer explanations regarding Compound Words, certain modifications in the meanings of the Roots caused by the addition of Prefixes, and Roots which appear to have several differing meanings, only.

The explanations will be offered regarding the Áka-*Béa*-da language, and the examples quoted will be ordinarily given in that language, except in cases where the words in other languages differ in their construction from those in the Áka-*Béa*-da, or have not precisely equivalent meanings.

The Analysis of the words in the Vocabulary will be given in the alphabetical order of the words themselves.

Analysis.

Abandon- (to).—The Root *Máni* takes the Prefix Ót- usually, 'Eb- or 'Ep- are occasionally prefixed to Ót— to give a Pronominal sense when the Root is used as an Imperative. A different Root is used in the *Kol* language which corresponds with the Áka-*Béa*-da Root *Íjí*, and with the Āūkāū-*Júwōī* Root *Éché*.

Able- (to be).—The only Prefixes taken by the Root *Ōīyo* are the Pronominal Prefixes 'Áb- and 'Eb- .

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The second Root given, *Yóm*, is much altered by the addition of Prefixes. As—

Óng-*yóm*- it means "To work," (with the hands). As

Áb-*yóm*- it means "To wear" (ornaments). As

Áka-*yóm*- it means "To wear" (necklaces).

Āūko-*yóm*- means "To fasten" (the string round the bamboo shaft of a turtle harpoon).

Ig-*yóm*- means "To wear" (on the head).

Ót-*yóm*- means "To fasten" (ornaments on to a skull).

Ár-*yóm*- means "To wear" (round the waist).

Aborigines.—This is a Compound Word applied by the people of the South Andaman Group of tribes to each other, but it principally refers to the Áka-*Béa*-da, Ákar-*Bálé*, and *Púchikwár* tribes.

Bójig has no equivalent in English.

Ngîji means "Friends" or "Relations."

The whole word takes the Prefix Áb-, referring to "Human beings."

Above.—This is a Compound Word meaning "In the roof." An Andamanese puts his property away by sticking it in the thatched roof of his hut.

Táng-da means "Roof."

Áka-*táng*-da means "A tree."

Áb-*táng*-da means "A jump."

Ig-*táng*-da means "The lower branch of a tree."

Ót-*táng*-da means "The upper branch of a tree."

Ár-*táng*-da means "The roots of a tree."

Eb-*táng*-da means "Two trees standing close together."

"—Len" is the Postposition "In."

Abscess (an).—The word *Úmu*-da referring to the human body takes the Gender Prefix of the part on which the Abscess is, as :—

Ót-*úmu*-da "An abscess on the head."

Ab-*úmu*-da. "An abscess on the thigh," etc.

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Abundance.—Ár- and Ára- are Prefixes used here in referring to inanimate objects, and Āūt- is the Prefix used when referring to human beings.

Abuse.—The Root, when used as a Verb, takes Gender Prefixes according to the part of the body which is being abused. (The Andamanese method of abuse is, to contemn some part of the human body.)

NOTE.—All Roots used as Verbs, and referring to the human body, do the same, and I need not particularize them for the future.

Accidentally.—This, and the equivalent for "One's own accord," have the same Root though with opposite meanings.

The Root *Témár* appears to mean "of oneself," "without assistance," and hence, modifying the circumstances by the use of Prefixes, the Andamánese hold that anything done, whether of one's own will and intention, or accidentally, is *Témár*, because the action has not been influenced by any other person. If A push B accidentally, and B thus, accidentally, falls into the sea, A speaks of his action as "Accidental" *Témár*; B, however, does not say that he has fallen "accidentally" into the sea, but, that A has pushed him in, leaving A to account for his action in so doing.

Accompany me (to).—The Root *Ík* means "Go with;" by prefixing abbreviated Pronouns, *D'*, *Ng'*, ' , it becomes "Go with me," "Go with you," etc., and thus means "Accompany"

Acid.—The Root *Máka* appears to mean "Unfit for use" for the reasons supplied by the Prefixes, according to the articles referred to.

Roots when used as Adjectives are capable of almost as many modifications as there are Prefixes; thus:—

Ig-*máka*-da means "Acid."

Óng-*máka*-da means "Cramped," when referring to the hand; it also has the meaning of "Evil-smelling" with reference to the hand, the details being decided by the context.

Áb-*máka*-da (when referring to a person's body) means "Evil-smelling."

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Across.—This word refers to such meanings as, "Across a stream."

Tétá-da means "The other side."

Tár—gives the force of "Motion," and, like several other Prefixes appears to be a Particle, having no meaning of itself but giving a definite and well understood force to a word, without referring to some other word understood as would be the case with the Gender Prefixes, and the Prefixes of Group (1).

Admit (to).—The Ákar-*Bálé* equivalent is a Compound Word:—

Kélé "Come."

Lāūt "Enter," in the first line; and similar Compounds are to be found in the *Púchikwár*, Āūkāū-*Júwōi*, and *Kol* equivalents in the second line.

Adopt (to).—The Root *Jéngi* means "Keep with," and the meaning is modified by the addition of Prefixes.

Ákan-*jéngi*—is used of two people who "go about together."

Adult (male and female).—Man and Woman are here understood by the addition of the Prefix Áb- to the Roots, as, without the Prefix, "Male," or "Female," of any living being are meant. No other Prefix but Áb- is used with these Roots.

Advance (to).—The Prefix Tár- here gives the force of "Motion."

Advise (to).—This is a Compound Word.

Yáb-nga is a Verbal Substantive, formed on the Root *Yáb* (which mean "Say"), and thus means "Saying."

-L'í- is a Conjunctional Infix, (Í- being the correct Gender Prefix to the Root *Tā̤*).

Tā̤ means "Advise."

Í-*ā̤*- also means "To advise," but the equivalent given is more forcible, meaning "To advise by speech," whereas Í-*tāī*- might mean "To caution by a gesture."

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After.—*Ā̆ūlo* is here the Root in both cases, and means "After." The sense of "time" is expressed by the Prefix Tár-, having the force of motion, and the Postposition-*Lik* "From."

"Place" is expressed by the Root itself, which carries the Prefix Ár- when referring to inanimate objects, also 'Ár- when referring to human beings.

The Root may carry Pronominal Prefixes, as :—

D'ár-*ā̆ūlo* "After me."

Ng'ár-*ā̆ūlo* "After you."

Afternoon (the).—This is really a Sentence.

Bódo "The sun."

-l'á- Conjunctional Infix.

Lā̆ūri-nga "Going down."

-da General Noun Suffix.

-Da here consolidates the whole Sentence into a single word, and might well be translated "The."

Afterwards, and Again.—These are Roots of Group (5), and do not take either Prefixes or Suffixes.

Tálik is often combined with the Particle *Wā̆ī* to give greater force, *Tálik wā̆ī* having the meaning of "Try again."

Agree, to come with (to). In the *Kol* language the extraordinary Affix Léak is used when the word acts as a Verb, and either Léak-ā̆ūtam-*yár*, or

Ák-ā̆ūtam-*yár*-le, are correct in giving the Present and Future Tenses.

The Root *Yár* is combined with other Prefixes, as :—

Ád-*yár*- means "To go with" (me).

Ót-*yár*- means "To go with" (another person).

Ab-*yár*- means "To go with."

Ĭji-t'ár-*yár*- means "To tell tales," "Narrate."

Aground —The Root *Yóboli* means "Placed upon."

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Ót-*yóboli*, and Ár-*yóboli* mean "Placed upon," as of putting an article on a table, sitting on the lap, etc.

Áb-*yóboli* means "Placed upon" with reference to a human being.

Āūkāū-*yóboli* means "Arrived at," as of a canoe "arriving at" a place; from the fact that the canoe would be "run aground" on the beach in order that the people in it might disembark.

The Root *Yóboli* takes Tense Suffixes only. *Yóboli*-da is not used as a Noun, but the Verbal Substantive *Yóboli*-nga-da is used instead. Many other Roots have a similar peculiarity.

Ahead.—This is really *Káto-dé*. "There he, (or, it), is" and is used of a canoe.

The Pronoun form is shown in the *Ól* of the Ákar-*Bálé*, and the *Á*-kíle of the Āūkāū-*Júwōi*.

It means "Ahead" because *Káto* is always in front of one's eyes, and "in front of the canoe's eyes" is the same thing as "ahead of the canoe."

Aid (to).—The Root *Tá* meaning "Aid" takes the Gender Prefix Í- only.

If it was given other Prefixes it would be confounded with another Root *Tá* meaning "Bone," which takes all the Prefixes belonging to the Roots of Group (1).

Aim (to).—This is a Sentence.

Í-*dal*- "The eye."

-l'óko- Conjunctional Infix.

nú-. To be "straight," or "steady."

The meaning of the Sentence is, referring of course to shooting with Bow and Arrows, "To send the Arrows straight as the eye "sees."

Alike.—The Root here is *Lāūr*. The word given is a Verbal Substantive made into a Noun. It is sometimes difficult to distinguish these Verbal Substantives from Roots ending in *nga*, but a glance at the *Púchikwár* and Āūkāū-*Júwōi* equivalents will

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generally detect where -nga is a Suffix, and where it forms part of the Root.

The Root *Lāūr* undergoes modifications by the addition of different Prefixes.

Áka-*lāūr*-nga refers to the finishing, by cutting with an adze, of the *inside* of the bow of a canoe, and might be translated "smoothening."

Ót-*lāūr*-nga refers to similar action on the *outside* of the bow of canoe.

Íjí-*lāūr*-nga means "stretching" (one's arms and body).

Ád-*lāūr*-nga means "stretching" (one's legs).

Ákan-*lāūr*-nga refers to a stretching of the throat and neck.

En-*lāūr*-nga means "slacking off," (harpoon line, when catching a turtle).

Alive (of a man).—Ig-*áti*-da means also "awake," "moving."

Áka-*áti*-da means "Alive" when speaking of a person supposed to be dead, *e.g.* "He has yet some life in him."

Alive (of fuel).—This is a Sentence.

Ña "There."

Í-*dal*-da "Eye."

This means "There, in the firewood, is a glow, of fire, or as "an eye."

All together (We).—This is merely the word for "All," with the abbreviated Pronoun *M'* "We" prefixed.

The second word is a Sentence.

Dílu "All" (apparently another form of *Dúru*).

Réá "There" (referring to "things" or "persons").

-*Tek* Postposition meaning "By."

All day.—This is a Sentence.

Bódo "The Sun." (Hence "Day").

Dóga "Big." (Hence "All").

-*Tek* "By."

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Allow (to).—This is a Root with two Prefixes. The meaning of the Root *Lāī* is not clear.

Óng-*lāī*- means "To crack the fingers, or joints."

Ig-*lāī*-. "To repeatedly do the same thing."

The Andamanese consider Tiglāī to be the Root here, and to mean "Allow to go," ep- being a Prefix referring to "people;" but the equivalents in the different languages show that t'ig- is a Prefix, and *lāī* is the Root.

Allow to go (to).—This word also means "To send."

Í-*tán*- means "To tell to bring."

The *Kíle* in *Púchikwár*, and *Kílè* in Āūkāū-*Júwōī* are not to be confounded with the Noun Suffix -lekíle in the latter language.

Alone. *Jíba* means "Alone." *Jíba*-bá means "Alone not," hence "Many people."

-Bá is the negative Suffix, being evidently an abbreviation of *Yábá* "Not."

The equivalents in the *Púchikwár*, Āūkāū-*Júwōī*, and *Kol* languages are curious.

Chít means "Hunting."

Póie means "Not."

and from a conjunction of these two the Andamanese arrives at the idea that he is "alone."

Alongside.—This word is a Root of Group (3) here used as if it was a Root of Group (5). It takes Prefixes, and Tense but not Noun Suffixes

The Root *Pébadi* means "together," and according to the Prefix used may mean "side by side," or "one on top of the other."

Along with me.—The Root *Ik* means "with," "take," or "bring," and is here joined with an abbreviated Pronoun.

In this form, as well as in the simple form, it takes Tense Suffixes only. The Root takes the Prefixes Áb- and Eb- when it means "bring."

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Already.—The Root here carries the meaning, the Prefix En- merely giving force to it, when it is applied to human beings. Mr. Man considers 'En to be a Pronominal Dative, and it would generally appear to be used as such, though after comparing certain instances of its use with the equivalents in the different languages I prefer to consider it to be a Prefixed Particle adding force to the Root to which it is prefixed.

Also.—This is a Compound Word, and means :—

Ól "He."

Bédig "And."

The equivalent given in the Āūkāū-*Júwōī* language has different Roots.

Alter (to).—A good instance of the power of the Prefixes can bc shown here.

The Root *Gólāī-* means "change," "alter."

'Ót-*gólāī-*. The Prefix is here Pronominal.

Ig-*gólāī-*. Refers to inanimate objects generally.

Áb-*gólāī-*. Refers to human beings.

Ád-*gólāī-*. " " " "

Ár-*gólāī-*. "To change the steering-oar of a canoe from one side to the other."

Áka-*gólāī-*. "To change turtle harpoons."

'Eb-*gólāī-*. "On this account changed."

Íjí-*gólāī-*. Refers to two persons exchanging property.

Ákan-*gólāī-*. "To change one's language."

'En-*gólāī-*. "To give to him, in exchange, something."

Āīan-*gólāī-*. "To change ears" (*i.e.*, not being able to hear with one ear, a person turns the other ear to the sound.)

(The Prefix Āīan- has reference to "hearing," as the Prefix Ákan- has reference to "speech.")

Always. (invariably).—*Kíen* means "Thus," and *Wāī* means "Yes," and both are Roots of Group (5); *Wāī* is practically a Particle giving force, except when it is used to mean "Yes"; it is

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much used merely to give force to the word to which it is joined, and is somewhat similar in meaning to the English word "Indeed."

Always (incessantly).—Ón-*tám* is the word generally used.

Áb-*tám* and Ád-*tám* refer to "human beings."

Ár-*tám* means "Formerly," also "Old."

Eb-*tám*- and En-*tám*- mean "To keep always in the same place."

Ōiyo-en-*tám*-da, or Ōiyón-*tám*-da, means "A man who always stops in the same place."

Amidst.—This is a Sentence.

'Ákat- is a Pronominal Prefix meaning "All persons."

Lóg means "Place."

-*len.* means "In."

'Árat-*lóg-len* is used to mean "In their place."

Ákan-*lóg-len*, and 'Ákat-*lóg-len* have the same meaning.

Ancestors.—This is a peculiar Compound Word.

Chāōga-da means "A dead person," "A spirit," or, "The appearance which a dead person would assume."

This Root is now used to mean "Natives of India," etc., (*i.e.* persons who are not Europeans or Negroes), who were formerly believed, on the occasions of their visits to the Andamans, and probably on account of their misconduct to the Andamanese, to be "Spirits," or "Devils."

Tába-nga is a Verbal Substantive formed on the Root *Tába* "Biggest." (This Root does not appear to be used alone now.)

The Noun Suffix -da makes the whole Compound into one word.

It thus means "The deceased (Andamanese, always understood), "who were bigger than we are now."

The Andamanese do not consider all their Ancestors to be *Chāōga-tába*-nga-da, but only those who were distinguished mentally or physically, were Chiefs, etc. If an Andamanese is asked why he believes in, or follows, a particular custom, etc., he answers, "Because the *Chāōga-tába*-nga-da did so, or ordered it so," if the custom, etc., re-

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ferred to is one which has grown up, and is not alluded to in the Legends, or if no particular origin can be found for it. If it forms part of the legendary beliefs, then it is either *Púluga*-lá "God;" or the *Tómo*-lóla, "The first great Chiefs of one family who lived at the time of, and immediately after, the cataclysm;" or the different Spirits of the Sea, Forest, etc.; who ordered the custom to be observed.

Anchor (to).—This is a Sentence.

Ár- Gender Prefix.

Kána- "Anchor."

-l'óyo- Conjunctional Infix.

Tāūlpi- "To throw out."

The Andamanese anchor is usually a big stone tied to a rope of canes.

The derivation of the word "Anchor" is ingenious.

The word *Kána*- means "To forbid," and the Anchor is the thing which "forbids" the canoe to move.

Ancient.—See Always.

Anger. Angry (to be).—The only other form of the Root *Rél* "Anger" of which I know is,

Ákan-*réli*- "To abuse in anger."

Perhaps *Réli* may be considered to be an allied Root meaning "Abuse."

Annoy (to).—The Root *Ójoli* has also the following meanings with other Prefixes.

Ót-*ójoli*- "To spoil."

Óng-*ójoli*- "To scratch" (a sore on the hand or foot).

Áb-*ójoli*- "To annoy (by shaking) a sleeping person."

Ár-*ójoli*- "To spoil (by spreading out) a fire."

Ákan-*ójoli*- "To stir."

Another- (some other).—This is a Compound Word.

Áka- Gender Prefix.

Tāūro- "Another."

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Bú- "Belonging to."
-ya Suffix.

Answer (to).—The Root *Yáb* means "Say."

'En- is here a Pronominal Prefix, the Pronoun having the meaning of "To him," and is also a Particle having the force of "Again."

Anxious (to be).—The first equivalent given is a Sentence.

'Ót- Pronominal Prefix meaning "His."
Kúk- "Heart," or "Mind."
-l'ár- Conjunctional Infix.
-t'í- Conjunctional Infix.
Kát- "Anxious" (to be).

Í-*kát-* would be a simple form of "To be anxious" but is not used.

The second equivalent has already been used to mean "To advance."

Tár-íkik- With the additional Prefix Ar- it means "Afraid to advance," hence "Anxious."

There are other modifications of the meaning of the Root *Íkik* as:—

Áka-*tár-íkik-* "To be unable to speak."
'En-*tár-íkik-* "To be afraid of a person."

Anybody.—This Compound Word is evidently a corrupted form of
Ng'ád- Pronominal Prefix meaning "You."
chák- "People."
-*tek,* "From."
The whole Word meaning "Anyone from among you."

Applaud- (to).—Ót-*áli-* means also "pleased;" hence to "express pleasure by applauding."

Ákan-*áli-* means "To jest at." "To chaff."
Ár-*áli-* means "To spoil a thing."
Ig-*áli-* means "to play."

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Approach!—This is a Sentence in Imperative form.

Kāich- "Come."

Tún- "More," hence "Nearer."

Both words are Roots of Group (5).

Arise (to).-Ōiyo-*bói-* refers to a person getting up of his own accord.

Ár-*bói-* "To lift up," (a fallen log).

Áka-*bói*-da is the name given to a child as soon as it can walk, meaning that "it has got up from crawling;" thus, in a rough way, showing the age of the child.

'Eb-*bói-*. 'Eb- is here a Pronominal Dative, and the word means "To lift up for another."

Armlet (an).—This is a Compound Word.

Gúd "Upper arm."

Chāū "Tie."

-nga Verbal Substantive Suffix.

-da General Noun Suffix.

Arouse (to)—The Root *Géinta* means "Rise up."

Ab-*géinta-* means "To arouse another."

Ád-*géinta-* means "To arise of one's own accord."

Ár-*géinta-* means "To rouse a person" (by shaking his feet).

Around—This is a Compound Word.

É is an equivalent of *Ér*, both Roots meaning "Country;" *Gówadi* means "Around."

The whole word therefore is, "The country around."

Arrange (to). (To put tidy).—This is a Compound Word.

Ig-*lá* means "One by one," or "Separately."

-l'ót- is a Conjunctional Infix.

Chilyú- means "To place," "To put aside," "To take care of."

The meaning of the whole word is:—"To put each article separately in its place."

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Arrive (to).—The Root *Dói* means "Sit."

Áka-*dói*- means "To sit."

Áka-té-*dói*- means "To sit down at."

Té is an additional Prefix or Particle, having the force of "finishing."

No Andamanese stands longer than he can help, and at the end of his journey he would at once sit down. *I.e.*, "having finished his journey, he sat down."

Hence "Arrive," for the fact of sitting down showed that the journey was finished.

Ascend (to), (of a hill).

The Root *Gútúk* means "ascend" whatever Prefix be used with it.

Thus:—En-*gútúk*- means "To climb," (of a tree).

Ascend—(to), (of a creek).—The Andamanese do not think of going up a creek as of "ascending" it; they talk of "entering it," Ót-*lāūt*-.

Ashes.—The Root *Búg* means "Refuse," "Rubbish."

Ig-*búg*-da means "Ashes," the Prefix Ig- belonging to Group (1) and referring to "Eye" and also "Fire."

Chápa means "Firewood" and "Fire."

-l'ig- Conjunctional Infix.

Búg-da "Refuse."

"Firewood-refuse" being "Ashes."

The Root *Búg* must not be confounded with the Root *Búgú* "Bury," though they are probably allied, the idea of burying being "to put away refuse;" honourable interment being what is called "Platform burial," not Burial in the ground.

Ashore.—This is a Compound Word.

Kéwa Foreshore.

-len In.

This conveys a different impression from "Aground." One runs a canoe "aground," but alights from the canoe and walks "ashore."

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Asleep (to be)— The Root *Mámi* "Sleep" is only used with a Singular meaning. *Bármi* is the equivalent Root for the Plural, and has a Plural meaning only.

Assemble (to).—The Root *Jeg* means "Assemblage," and has reference to the ceremonial visits of Andamanese to each other, when numbers of them are collected together for a dance, (which often lasts for three or four days), for barter of property, etc. Ár-*ngāij* refers to a number of people continually living together, and not collected for a special purpose during a short period.

Astern (to go).—*Tápa-* means "To paddle." Tár- here gives the force of "otherwise." Hence "To paddle in the other direction," *i.e.*, "To go astern" of a boat.

Astern.—This is a Compound Word.
Ár- is the Gender Prefix.
Tít means "The stern of a canoe."
-len is the Postposition meaning "In."
The whole word means "In the hinder part of."

Astride.—As I have shown under the head of "Aground," *Yóboli* with the Prefix Ár- means "Placing upon."

When a man sits astride of a log he is considered by the Andamanese to be Ára-*yóboló* "Placed upon it," not merely Áka-*dói* "Sitting upon it."

At once.—This is a Word compounded of two Roots of Group (5).
Ká means "That."
Wāi means "Yes," "Indeed." It gives to *Ká* the force of "Now."

Awake.—The Root *Bói* also means "Rise up."

Away!—The Root *Kána* means "Forbid," and the meaning of this word really is, "I forbid you to come here."

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Baby (a).—The Root *Déréka* means "small." As :—

Áb-*déréka*-da it means "A small human being," Hence "A baby."

Ót-*déréka*-da means " A small fruit," "Not full-grown," hence "Unripe."

Áka-*déréka* refers to humau speech and means "Such language as 'Babies' talk."

Backwards.—See Astern (to go). This word primarily refers to a canoe going "backwards," and hence has come to mean "Backwards" generally.

Bad.—The second word given, *Chāūru*, means "Rotten" and can be applied to Rotten wood.

Bag (a).— *Chápanga* is now accepted as a Root in its entirety, *Chápa* being the Root meaning "Wood," or "Firewood," and having no connection with "Bag"; but the word appears to me to be really a Verbal Substantive formed on some lost Root, and this view is supported by the equivalents in the *Púchikwár*, Āūkāū-*Júwōī*, and *Kol* languages, (from one of which the Áka-*Béa*-da probably derived the word); also the Áka-*Béa*-da have a Verb *Chápa*-which signifies that a Bag is full. These Bags are made of netting.

Mr. Man is of opinion, judging from the Legends of the Andamanese, that *Púchikwár* was the original language of this Group, but the Áka-*Béa*-da have Legends going back to before the Cataclysm, as have also the Ákar-*Bálé*, while the other three tribes do not go back so far.

Certainly the Roots are more clearly shown in *Púchikwár* than in Áka-*Béa*-da.

Baggage.—*Rámoko*-da really means "A bundle." The Andamanese carry their property wrapped up in large bundles of leaves, and the Verb "To wrap round" is Ót-*rám*-. *Rám* is therefore the Root on which the Noun is formed.

Bald.—The word *Tálatim* is really a Compound of *Tá* "Bone," also used to mean "Head."

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-l'a- Conjunctional Infix.

Tim "Hairless."

The equivalents in the other languages show that this word is now considered to be a Root.

Bale water (to).—This is a Compound Word.

Răīch means "Juice," "Gravy," "Slops."

Éla- means "To bale out."

Observe that, in the *Kol* equivalent, the Tense Suffix -le is infixed between the two words: it is of course really prefixed to *P'reng,* and may be used either as a Prefix or Suffix.

Bandy-legged.—This is a Compound Word.

Tá "Bones."

Téka "Crooked."

It is applied to the legs, also to other parts of the body, the application being inferred from the context.

Bank (a).—This word, though now shown by the equivalents in the other languages to be considered as a Root, is derived from:—

Tédi "The land on this side."

Bála "The land on that side."

The whole word thus meaning "The land on both sides," *i.e.,* "the banks," (of a creek).

It is from *Bála, Bálé,* that the Ákar-*Bálé* tribe derive their name, as their country is spoken of as "The land over there," when looked at from the mainland of the Great Andaman.

The Southern tribe of the Ákar-*Bálé* used to call themselves
Láb- "Marsh."
yábá "Not."
Lúng-*á*-lá "Were." Meaning "The people living in the country where there are no mangrove swamps."

This tribe is now extinct.

Barren (to be).—The Root *Lúga* means "Wanting."

Ab-*lúga*-da means "A woman wanting"; hence "Barren."

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Áka-lúga-da means "A naked throat," *i.e.*, "a throat wanting a necklace, etc."

Bashful (to be).—This word is derived from the Root *Tek* "Shame".

Tek "Shame."

Ík- "To take."

The *Púchikwár* use the equivalent for "Shame" only.

Basket (a).—The word *Rámata*, like the word for Baggage, is derived from the Root *Rám* "Wrap round."

Rámata-da is a rough basket for protecting, or "Wrapping round," a cooking pot, etc.

Bathe (to).—The word for Bathe is *Lúdga*-.

The word for "Diving," or "Swimming under the water," is *Lúdgi*-.

Bay (a).—This is a Sentence.

Tóng means "A shallow pool left among the rocks by the ebbing tide."

Múgú means "Forehead," "Front."

Lía means "Calm."

The whole meaning is "The front part of the calm pool."

A Bay is considered to be a calm pool in which canoes could lie, and in the front part of it there would be water enough to float the canoes at all times of tide.

Beach (the), (sandy).—This is a Compound Word.

Tára means "Sand."

-l'āūko- Conjunctional Infix.

Pé means "Lip."

-da General Noun Suffix.

"The lip of the sand" is a poetical way of saying, "The sea-shore," for the sandy beach protrudes like a lip from the dense forests which, in the Andamans, come down to high-water mark.

The second word given simply means "Rocks."

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The third word given means "Mud," also "Foreshore." "The part which is exposed at low water only."

Beak (a).—The Root *Năĭchama* means "Sharp-pointed."

Āŭko-*năĭchama*-da means "Pointed," as applied to a bird, hence its "Beak."

Whatever Prefix be attached the Root always means "Sharp-pointed," the Prefixes merely indicating the class of articles which are "Sharp-pointed."

Beard (a).—This is a Compound Word.

Áka- Gender Prefix of Group (1).

Áda "The Chin."

-l'ár- Conjunctional Infix.

Pích "Hair."

-da General Noun Suffix.

"The hair of the chin."

In those Roots having Noun meanings it will be noticed that the Ákar-*Bálé* do not generally use a Noun Suffix.

Before, (in front of).—This is a Compound Word.

Áka- Prefix.

Chéka "Front."

-len "In."

Behind.—This is a similar Compound Word.

Ar- Prefix.

Éta "Back."

-len "In."

Bend (to).—The Root *Gómal* in Akar-*Bálé* also has the meaning of "Paddling all together," referring to the action of the people in the canoe.

Beneath.—Tár has here the force of "One under another."

The word is a Compound.

Tár- Particle Prefix.

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Múgúm "Below."
-len "In."

Berry (a).—Used with the Prefix Ót- of Group (1) the Root *Chéta* means "The human head." The *Púchikwár* use the Root to mean the "Human Head" only, using the second equivalent given for "Berry."

Beside.—The Root *Tāūr* means "In line" as "Indian file," or "Side by side," as a line of soldiers.
Pāīcha "Lap."
-len "In." refers especially to human beings and is used to mean "With."

Besides.—Ót-*pégi* is also used to mean "Three," being inferentially, "Besides two," *i.e.*, "One more."

Between.—This is a Compound Word.
Áka- Prefix.
Lóg "Place," or "Way."
-len "In."

Beware!—The first word given is an Exclamation, *Ūcha* being a Root of Group (5). (*Ūcha*-da is sometimes found.)
The second word is the Imperative of the Root *Lálāī* used as a Verb.

Beware (to).—This is a Compound Word.
Ēr "Country," or "Place."
Gāūra- "To take care."
It means "To go on your way watchfully."

Bind (to).—*Rāūni* is the Root used to mean "Tie up" generally. The Root *Chāū* has reference only to the mechanical operation of "Binding articles together," in the manufacture of weapons, etc., and may thus be considered to be a technical term. This Root is also used with reference to the "tying up" of bundles which have to be carried on the back.

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Bird's nest (a).—Ár-*rám*-da, the most commonly used word, is derived from the Root *Rám* "Wrap round." A nest is supposed to be composed of a multitude of fragments wrapped round and round.

Bladder (the).—The Root *Ŭlu* means "Urine."

Ár-*úlu*-da means "The place from which urine comes."

Another form, which is really a Sentence, is :—

Ŭlu "Urine."

-*l'*ía- Pronominal Conjunctional Infix "Its."

Ér-da "Place."

Blade (a).—The Root *Yāūd* means "Sharp."

Ig-*yāūd*-da "The part which is sharp."

Blaze (to).—The Root *Ker* means "Glitter," as the ripples of water glitter in the sun.

The two Prefixes here give the force of "Much," signifying, with reference to a fire, not the ordinary glow of burning wood, but the great light of a large fire, hence "Blaze."

Bleed (to).—The first word given is really a Sentence,

Téi-lá "Blood."

Ár- Prefix.

Wéjeri- "Flows."

and would be used when one Andamanese spoke to another. He would say "Your blood is flowing," or "You are bleeding."

The second and third words refer to "Bleeding" surgically, a practice of the Andamanese. They make slight incisions, on the brow for headaches and fever, and over the painful spot in any other tense or painful part. In their fondness for bleeding they resemble the European Surgeons of the 17th and 18th century.

Blind.—This Root *Tápà* must not be confounded with the Root *Tápa* "To paddle."

Tápà seems to mean "Gone bad," or "Useless", for Ár-*tápà* and Ót-*tápà* are applied to gatherings or boils, to mean that they are "ripe" or, on the point of bursting.

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The Prefix Í- refers to Í-*dal*-da "An eye," and the whole word means "Eye useless," *i.e.*, "Blind."

Blind of one eye.—This is a Sentence.

Í- Prefix of Group (1).

Dal "Eye."

-l'ár- Conjunctional Infix.

Tárak "One side."

Hence "A man with an eye on one side only." Hence, by inference, "Blind of one eye."

Blink (to).—The Root *Bébingik* means "Shake rapidly."

Ig-*bébingik*- referring to the eye means "Blink."

Ár-*bébingik*- is used with reference to the form of forked lightning.

Blister (a).—The words given in the Áka-*Béa*-da and Ákar-*Bálé* are Verbal Substantives derived from the Root *Tóboli;* "A crack," "A hole," "A Chap" as well as "a Blister," may be meant.

A different Root is used in the other languages.

Bloody.—*Téi*-da means "Blood."

Áka-*téi*-da means "Bloody." As:—

Ón-*kāūro*-l'áka-*téi*-da.
Hand bloody.

Blow (a).—*Túlra*-da. This applied to blows given with the clenched fist, *Túlra*-da meaning "A clenched fist," and hence "A blow" given with one. *Pédi*-da means "A slap."

Blow one's nose (to).—The Root *Ló* means "Stroke with the hand," and is used in certain circumstances only.

Íji-*ló*- refers to the action of a person in stroking his face, with the palm of his hand when waking up.

Āūkom-*ló*- "To stroke" (the nose).

The "stroking" must be for a purpose. It is, in the first instance, to awake the person, in the second to cleanse his nose.

Other and more forcible words are also used.

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Blue.—The Andamanese ideas of colours are very vague. Red, Black, and White they know definitely, but Green and Blue are not distinguished by name, nor are delicate shades of the three colours mentioned above.

Blunt.—The Root *Létéwa* means "Blunt," the Prefixes indicating the class of article which is "Blunt." As :—

A knife is Ig-*létéwa*-da. Teeth are Āūko-*létéwa*-da, etc.

Boar (a).—The Root *Yérig* means "Biggest," but applies to pigs only. The word given is a Verbal Substantive and cannot be applied to anything but a *male* pig.

Board (a).—This Root has apparently been invented for, and applied to, the planks and such like pieces of wreckage found on the shores of the Andamans.

Boil (to).—The Root *Bóág* used with the Noun Suffix -da means "Foam," or "Froth," such as is found on the seashore.

Bone (a).—The Root *Tá* is also used to mean "Head" with the Prefix Ót- attached. Really, "The round bone."

Bore (to).—The Word *Béunga* is derived from the Root *Béu*, and is a technical term referring principally to the manner in which the shaft of a pig arrow is "bored," or "scooped out" with a boring action, in order to admit the head.

Both.—This word means "Two." Speaking of "Two men" it takes the Plural Pronominal Prefix 'Ítig-.

Bottom (the)—The Root *Āūno* appears to mean the "End," or "Conclusion" of a thing.

Ár-*āūno*-da means "The bottom" (of a bucket, etc.).

Áka-*āūno*-da means "The side" (of a box, etc.).

Bow (a).—The word given only applies to the peculiar form of Bow made by the South Andaman Group of tribes, which is one of their distinguishing characteristics, and differs from the Bows made

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by the other Groups of Andamanese tribes. It is sometimes spoken of as *Bójig Karama*-da. See Aborigines.

Bow (the), (of a canoe).—The Root *Múgu* means "Forehead." With the Prefix Āūko- it refers to the fore part, or Bow, of a canoe, which the Andamanese would regard as equivalent to the forehead of a canoe. Or *Múgu* may be translated "Front" simply.

Bracelet (a).—This is a Compound Word.
Tāūgo-da means "The wrist."
Chāū means "Tie round."
-nga is the Verbal Substantive Suffix.
-da is the General Noun Suffix.

Brain (the).—The Root *Mún* means "Pus," "Matter."
Ár-*mún*-da means "The Matter in the head," hence "The brain."
Áka-*mún*-da refers to "Matter coming from the ears."
Óng-*mún*-da refers to "Matter coming from the hands, or feet," and so on. The whole formation coming under Group (1) and its Prefixes.

Branch (a).—In addition to the words under "Bough" additional words are here given.
Gúd with reference to a human being means "The upper arm."

Break (to).—The Root *Kújúri* means "Break."
Óto-*kújúri*- means "To break of its own accord," (with reference to inanimate objects).
Ong-*kújúri*- means "To break," (of leaves).
Ig-*kújúri*- means "To break," (of the branches of a tree).
Ár-*kújúri*- means "To fell trees".

Breast (the).—The Root *Kúk* also means "The mind," (the psychical heart).

Breasts (the).—The Root *Kám* has a Singular as well as a Plural meaning.

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Breath (the).—The Root *Ăūna* means "Breathe," "Beat," "Throb."

Áb-*ăūna*-da, and Áka-*ăūna*-da mean "The lung."

Breathless.—It will be observed that the Root here is the same as in the word "Breathe"; it refers to the quick breathing, panting, or gasping, incident to breathlessness.

Breeze (a).—The Root *Wúl* means "Blow" also "Wind."

Wúl-nga is a Verbal Substantive meaning "Blowing."

Bride and Bridegroom.—These words have the same equivalents, which are Compound Words meaning:—

'Ón- Pronominal Prefix.

Teg "A bed."

Gói "New."

-da General Noun Suffix.

"The people newly bedded together."

Brim (the).—The Root *Pé* means "Edge."

Aūkāū-*pé*-da means "A lip."

Áka-*pé*-da means "The brim of a bucket, drinking vessel, etc."

Brimful.—This is the Perfect Tense of a Verb, and really means "Filled." There are two Roots *Tépi*. The one under consideration means "Full", the other, having reference for instance to the thatch of a house, means "To plait," or "To net."

Bring (to).— *Kāīch-ík* is a Compound Word.

Kāīch means "Come!"

Ík means "Bring!"

It is used of persons in the Imperative form.

Ómo- means "To bring" of inanimate objects.

In the *Púchikwár* equivalent, contrary to what one would suppose, D is not a Pronominal abbreviation, and *Déche-* refers to the "Bringing" of things, *Éche-* to the "Bringing" of people.

Broad.—The equivalent in the *Kol* language is an entirely different Root from the equivalents in the other languages.

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The Root *Peketo* means "Broad," and when referring to a bird means "Web-footed."

Broil (to).—The Root *Téri* means "To heat," and is used with reference to food and wax.

Broom (a).—The Root means "Rubbish," and a Broom among the Andamanese is merely a handful of twigs or other rubbish, snatched up, to sweep the hut, etc., clean with.

Broth.—The Root *Răĭch* means "Gravy," "Broth," "Juice."

Brother.—The Andamanese use the same equivalent for "Brother," as for "Sister," and the meaning of it is, "They both came out of the same womb."

Bruise (to).—*Chérega-* also means "To give a slight blow," as in an affectation of anger. The Andamanese distinguish the severity of blows, as "To bruise," but not to cut.

Bubble (a).—The Word in Ákar-*Bálé* is pronounced as if written *Boṇ-ga,* the n and the g being sounded separately, and not as if written *Bo-nga.*

Bud (a).—The Root *Măŭl* means "Egg"; applied to a tree it therefore means "A bud," the physical equivalent of an egg.

The Prefix Ár- shows that trees, etc., are referred to.

There is another Root *Măŭl* meaning "Dry," as:—

Áka-*măŭl*-da "A parched mouth."

Build (to).—The Root *Tépi* refers to the plaiting of the thatch, the Root *Éni* refers to the building of the woodwork of the hut, but really means "Take." Both are here technical terms.

Bunch (a).—There are different equivalents for the words "Bunch," "Cluster," according to the fruit, etc., referred to.

Ŭgúl-da refers to Plantains, Mangoes, etc.

Ăŭka-*cháma*-da refers to the fruit of the Baccaurea Sapida: and so forth.

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Bundle (a).—This is a Verbal Substantive formed from the Root *Chāūrog* "Tie up in a bundle," which again is probably derived from *Chāū* "Tie," "Fasten."

Burial (a).—The Root *Búgú* means "Put in the ground." *Búgúk* appears to refer to "Putting human beings into the ground." Platform Burial, *i.e.*, placing the body of the deceased on an aerial platform, or *Tága*-da, is simply expressed by the word for Platform.

Burn (a).—It will be noticed that, while the other languages use the Root *Jói* and its correspondents, the Ákar-*Bálé* use *Púgat.*

The difference appears to be :—

Jói refers to burning with a flame.

Púgat refers to burning as with a red hot iron.

But.—Two equivalents are given in the Áka-*Béa*-da, Ákar-*Bálé*, and Āūkāū-*Júwōī* languages.

Buttocks (the).—The Root *Dama* means "Flesh." With the Prefix Ár- it is referred to Group (1), and means "Flesh of the loins."

By and by.—The word given means "After," "Later on."

It is of a curious nature, being in the Áka-*Béa*-da apparently a Verbal Substantive formed on the Root *Éri*, and having the Prefix Ár- .

By chance.—In this word, as in the previous word "Busy, to be," the Perfect Tense of a Verb is the equivalent given in the *Kol* language.

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CHAPTER X.

Analysis of the Words under Letters C and D.

CACHALOT (a).—This word, which refers to the Sperm Whale found in the Bay of Bengal, is of peculiar formation.

Biriga.—Is an obsolete name for "The fibre of the *Anadendron Paniculatum.*"

Tá means "Bone."

The Andamanese can give no reason for attaching such a name to the creature.

Calf, of the leg (the).—This is a Compound Word in which the Conjunctional Infix has been omitted. The full form is:—

Áb-*chálta*-l'áb-*dama*-da.

Áb- is a Gender Prefix of Group (1).

Chálta means "The Shin."

-l'áb- is a Conjunctional Infix.

Dama means "Flesh."

-da is the General Noun Suffix.

Call (to), (to name).—This is a Compound Word.

Ting means "A name."

-l'ár- Conjunctional Infix.

Éni- "To bring," "To take," "To catch hold of."

Canoe (a).—*Róko*-da is the generic term for "A canoe," but the name of the tree from which the canoe has been cut is often used alone to signify "a canoe" cut from a particular tree.

Cape (a).—Tāūko- is a Prefix which appears to refer to "Pointed things."

Chāūro-nga-da or *Chāūronga*-da means "A nose."

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Capsize (to).—The Root *Rógí* appears to mean "close," or "shut."

Ót-*rógi-* refers to the action of turning a canoe over, when it is on dry land. Hence "To turn over," or "Capsize."

Ig-*rógi-* refers to the building of a hut in such a position that its sloping roof shuts out the wind.

Áka-*rógi-* is the action of putting a lid on any vessel to close it.

Ákan-*rógi-* refers to a man lying on his stomach.

Care for (to).—The Root *Gád* means "remember," "be careful" (regarding anything); and is a mental action only, and may refer to the affections and abstract things.

Gāūra- refers to personal care, and the consequent physical action.

Careless.—The Root *Wélab* means "Lazy" or "Tired."

Ón-*wélab* means "Careless," "Lazy" with the hands, On- being a Prefix of Group (1) referring to the hands.

Áka-*wélab-* refers to "Indisposition to eat," Áka- being a Prefix of Group (1) referring to the mouth. (Tired with the mouth.)

Ig-*wélab*-da "Tired," "Indisposition to play."

Áb-*wélab*-da, "Lazy." Áb- is here a Prefix of Group (1) referring to the Human Body.

Ár-*wélab*-da "Tired."

Caress (to).—The Root *Lúrāīcha* means "Caress," and the Prefixes which it takes are of Group (1), do not modify the meaning of the Root, and only indicate the part of the body caressed.

Carry (to).—Ig-*lódápi-* means "To carry in the hand," as one carries a basket.

Ár-*yóbɔli-* means "To carry on the head."

Tábi- means "To carry on the back."

Ár-*ngótoli-* refers to the peculiar way in which a child is carried, sitting in a sling or sash at the side of the bearer, the child facing the bearer's side with one leg in front of the bearer's stomach and the other behind his back.

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Carve (to).—The Root *Yiti* means "Cut," "Incise," and the series of incisions made when bleeding surgically, or the incised pattern carved on a bow, may be equally rendered by the word.

Hence also the Andamanese call "Writing" *Yiti*-da, meaning "Scratches," or such like marks.

Cast away.—The word used by the Ákar-*Bálé* here differs from the other equivalents, and the Root *Pil* also means "A corpse," or possibly "A thing to be cast away."

Catarrh (a).—*Ñilip* really means "the mucus" which flows from the nose during a catarrh.

Catch (to).—*Āürók-* etc., also means "To pick up."

Caution (to).—This is a Compound Word.

Yáb-nga is a Verbal Substantive meaning "Saying," formed on the Root *Yáb* "Say."

-l'í- Conjunctional Infix.

Tāī- "To warn."

The whole word meaning, "To warn a person by speaking," as differing from warning him merely by a gesture.

Certainly.—This is a Compound Word.

Keta-Ó ! Keta appears to have no meaning of itself, but lends great force and emphasis to the Ó meaning "Yes."

Chafe (to).—This word refers to the chafing of two inanimate objects rubbing together.

Channel (a).—The Andamanese word used merely means "The way," and has no special reference to either water or land.

Chatter (to).—This is a Compound Word.

Yáb-nga is a Verbal Substantive formed on the Root *Yab*, "Say"; hence "Talking."

Chám "Incessantly."

Cheek (the).—This word takes the Prefix Ig- of Group (1).

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Deep chested, and Narrow-chested.—These are Compound Words.

Ót- Prefix of Group (1).
Kúk "Chest."
Dóga "Big."
-da General Noun Suffix.
(No Conjunctional Infix is used)
also :—
Ót- Prefix of Group (1).
Kúk "Chest."
-l'ót- Conjunctional Infix.
Kínáb "Narrow."
-da General Noun Suffix.

Chew (to).—The Root here was probably *Gán* though this is not now used.

Chief (a).—'Ót- is here a Pronominal Prefix.
Yúbúr means "Property."
The real meaning of the word is "The person with much property," Māia or Mám are Honorifics applied to individuals, and Chiefs are given these Honorifics, but the Andamanese have no other word but 'Ót-*yúbúr*-da for "A Chief" in the abstract, though while all Chief of Septs, etc., are persons of wealth, all wealthy Andamanese are not necessarily Chiefs.

Child (a).—The Root *Líga* with the Prefix Āūko- means "Toothless," as referring to a very young baby.

Childless.—The Root *Lúga* means "Wanting," as :—
Āūko-*lúga*-da "A bare throat," *i.e.*, a throat wanting necklaces or other ornaments. A Barren woman is a woman who is "wanting" children.

Chin (the).—When the Chin of a Dugong is meant the Prefix Ót- is used.

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Chip (a).—The Root *Tá* really means "Bone." The bones of a log would be the chips cut from it.

Choose (to).—The Root *Nán* appears to take the Prefix Ót- only.

Cinder (a).—There is another Root *Pích* signifying "Hair," and yet another signifying "Wax." These may be spelt *Pích* or *Píj*. They are probably all connected mentally by the Andamanese, and are one word.

Clap the thighs (to).—This is an action which accompanies the songs and dances of the Andamanese, and helps to mark the time. A woman sits on the ground with her legs straight before her, crossed at the ankles; she clasps her right wrist with her left hand, and with the open palm of the right hand slaps the hollow formed between her two thighs.

The word *Búm* is seldom used, and refers to a great noise of many clappers.

Clasp the hand (to), (of another).

'Ōiyón- is a Pronominal Prefix.

Yúá means "Shake."

The exact meaning therefore is "Shake them" (Hands, understood).

'Ōiyón-*téla*- really means "Close them." (Hands, understood).

Téla- means "To clench the fist," and by the whole word either the clasping of the two hands together, or the clenching of the two fists individually, may be meant.

Claw (a).—The word for a "Bird's Claw" is the same as that for "A Foot." The word for a "Crab's Claw" is the same as that for "A Hand;" the Andamanese differentiating between the two by the uses to which they are put.

Clean.—The Root *Nálama* appears to mean "Clean."

Aka-*nálama*-da refers to cooking and eating utensils.

Ót-*nálama*-da refers to round things.

Óng-*nálama*-da refers to the hands.

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Ig-*nálama*-da refers to the face.

Áb-*nálama*-da refers to the human body.

Ád-*nálama*-da refers to the speaker's body.

Clear (to).—The Root *Wál* means "Clear from obstructions," and the Prefixes decide whether a creek, or a jungle road, etc., is referred to.

As the only naturally cleared places in the Andaman Islands are "outside" the jungle, the word has also the inferred meaning of "Outside."

Hence *Wálak*-da "A clearing in the jungle," or "open jungle with little or no undergrowth."

The Compound Word:—

Ér "The jungle," or "Country."

-l'ót- Conjunctional Infix.

Wál "Clear."

-da, General Noun Suffix.

is also used.

Clear (of the sky).—This is a Compound Word.

Mā̄ūro "The sky."

Béringa "Good."

-da, General Noun Suffix.

Clear (transparent).—The Root *Dāōwiya* means "Light," "Rendered visible."

Ár-*dāōwiya*-da, Ig-*dāōwiya*-da, and Ót-*dāōwiya*-da refer to the transparency of glass or clear water.

Áka-*dāōwiya*-da refers to the first faint light of dawn, or of the rising moon.

Clever.—This is a Compound Word.

Múgú "Forehead," "Face," "Front."

-t'i- Conjunctional Infix.

Dāī "Clever," "Wise," "Understanding."

-da General Noun Suffix.

The whole word means "Clever in the head," or "Wise."

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Cloudless—is the same word as "Clear."

Clumsy.—The Root *Déréka* means "Small," and is used of a child. The whole word means, by inference, "As a child," a thing being carelessly, or clumsily done, as a little child would do it.

Gigāōnga is here used as a single word, but is evidently a Verbal Substantive formed on the Root *Gigāō* which has reference to the uncertain, clumsy action of a man balancing himself astride a log, or of a duck waddling.

See Balance to.

Cluster.—See Bunch.

Coast (the).—This is a Compound Word.

Tāūn- is a Prefix conveying the force of a "corner" or "edge."

Múgú means "Front."

In the Andaman Islands the dense jungle extends to the sea, and the narrow strip of bare sand or rock between the two is the "Edge of the front" (of the jungle, understood.)

Coast-dweller (a).

'Ár- is a Pronominal Prefix.

Yāūto means "a rope," and refers to the rope made from the inner bark of the ***Melochia Velutina*** and used only by the Andamanese who dwell on the coast, who attach it to their turtle harpoons. Hence "The people who use the *Yāūto*."

Hence "The people dwelling on the coast."

Cobweb (a).—The Root *Kúd* means a "net" of any kind.

A Spider's web, if spoken about in the abstract, would be described as :—

Ñónga "A spider."

*-l'*ía- Pronominal Conjunctional Infix.

Kúd "Web."

But any particular visible web would be referred to as *Kúd*, only.

Coconuts.—These do not grow indigenously on the Andaman

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Islands, but are occasionally washed up there, and a few solitary trees, probably either self-planted or else put down by the Malay or other pirates at the sites of their camps, existed in a few places prior to 1858 when we formed the present Settlement on the Andamans.

Cohabit (to).—The Root *Lách* refers to the action of copulating.

Tegāūt- refers to one man getting up from his hut and going to another hut for the purpose of copulation.

Tegāūtok- has the same meaning with regard to a few (4 or 5) men.

Tekpári- has the same meaning with regard to many (10 or 20) men.

Hence :—*Lách* refers to the copulation of married couples who sleep together. The other three words refer to unmarried men going to unmarried or married women for purposes of copulation, or to married men going to other women than their own wives, and these words may be translated as "fornicate," or "commit adultery," the latter of which, only, the Andamanese recognise to be an offence.

Colic.—This is a Compound Word.

Jódo means "Stomach."

-l'ik- Conjunctional Infix.

Chám means "Pain."

-da General Noun Suffix.

The whole meaning being, "Pain of (or in) the stomach."

The Infix -Ik- is not a Gender Prefix referring to *Jódo*, which takes the Gender Prefix Ab-.

Collect (to).—The Root *Tó* means "Collect," and the Prefixes indicate the class of articles collected.

Áka-*tó-* refers to fruit.

'Árat-*tó-* refers to men, 'Árat- being the Pronominal Plural of 'Ár-.

Colour.—The Root *Pāīcha* here must not be confounded with another Root *Pāīcha* meaning "Thigh" or "Lap."

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Complain (to).—The Root *Chí* means "Speak."
Ót-*chí*-. "To send away," "To tell to go."
Ár-*chí*- } "To make a report, or complaint."
Tár-*chí*- }
Ára-*chí*-. "To confess."

Conceive (to).—The Root is here probably *Ré*, and the word takes the Prefix Āūt- or Ót-.

Consent (to).—T'í-*tán*- means "To speak," "to tell." The Root here is *Tán*.
Yár- means "To accompany."
Aūto-*yár*- means "To consent to accompany."

Consequently.—*Án* is an Interrogative Particle.
Kíen is a Root of Group (5) meaning "Thus."

Constipation.—This is the Past Participle of a Verb, and the Root *Métiñ* means "shut," or "closed."
The Prefix Ár- refers to animate objects, which when "Shut" may be said to be "Constipated."

Content (to be).—This is a Compound Word.
Kúk means "Heart," or "Mind."
-l'ár- Conjunctional Infix.
Béringa means "Good."
"Heart good" is equivalent to "Pleased," or "Content."

Converse (to).—The Root *Yáb* means "Speak," "Say."
Yáb-nga is a Verbal Substantive meaning "Saying."
'Íjí- is here a Pronominal Prefix.
The whole word means "Them saying," and the Verbal Substantive is used as a Verb having the force of "People saying together" or "Conversing."

Copulate (to).—See Cohabit (to).

Cord (a).—The word *Bétmo* refers to the only thick cord made

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by the Andamanese; it is of one kind, manufactured from the inner bark of the *Melochia Velutina.*

Corrupt.—This is the Past Participle of a Verb.

Cough (a), and (to).—The Root *Ódag* really means "Phlegm," "Mucus," "The matter coughed up;" hence "A cough."

The Andamanese also call Jelly-fish *Ódag*-da, from their likeness to lumps of Mucus.

Count (to).—The Root *Láp* appears to refer to the *action* of counting with the aid of the fingers.

The Andamanese counting is primitive, One and Two being the only definite numbers, and Five being the highest number with an indefinite meaning.

Country.—The word *Érema* means "Forest," with which the whole of the Andamanese country is covered. In the Āūkāū-*Júwōī* language, *Tíwe* means "Land," and *Tāūkal* means "Trees." The words given are now used generically for "Country."

Fellow-countryman.—The word given really means "Fellow-villager." It is well shown in the Ákar-*Bálé*:

Mátat being a Pronoun meaning "Our."

Búdwa meaning "Villager."

This is derived from the Root *Búd* "A hut."

The words thus mean "People living together," and an European who lived permanently with the Andamanese in their villages would be described by them as their Ig-*búdwa*-da.

(In the above, and in all other words the meanings of which can only refer to human beings, the Prefix is to be taken as belonging to Group (1).

Couple (a).—The Root here is probably *Jópi.*

In addition to its use as signifying "A couple," of any things animate or inanimate, it has peculiar significance with reference to Andamanese who have undergone the ceremony of "Eating turtle,"

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etc., together. This ceremony is called, in the case of turtle, *Yádi gúmul lé-*. Two or more young men who would go through it together are spoken of as *Gúmul*-l'ár-*Jópi*-nga-da; and preserve a curious life-long friendship, never speaking to, or of, each other by name; never touching each other, much less quarrelling or injuring each other; and eating together, but never hunting, etc., together.

Cover (to).—See Capsize (to).

Also *Rám-* means "To wrap round," and Ót-*rám-* means "To cover up," in the sense of "To wrap round" only.

Cover (a).
Áka- Prefix.
Róg "Cover."
í- Euphonic.
-nga Verbal Sustantive Suffix.
-da General Noun Suffix.

Coward (a).—This a Compound Word.
Ár- or Ád- Prefix.
Lát "Fear."
Chánag "Great."
-da General Noun Suffix.
I.e., "A person with great fear."

Crab (a).—*Káta*-da is the small reef crab.
Bad-da is the big, edible, deep sea crab.
Kílag-da is the small mud, and land crab.
Éléwádi-da is a very small sand crab, regarding which is an old legend. It is supposed to have been once a living woman who was changed into a crab.
Kúrúm-da is the blue, reef crab, which has one large, crimson claw.

Crab-hole (a).—This is a Compound Word.
Kílag "Land crab."
-l'ár- Conjunctional Infix.

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Báng "Hole."

-da General Noun Suffix.

Crack (a).—The Root *Yı̃lit* means "Crack," "Split," and *Yı̃lit*-nga is a Verbal Substantive.

Cramp (the).—This is a Verbal Substantive derived from the Root *Málāĭ* "Tired."

Cramped (to be).—This is a Verb formed on a Verbal Substantive, the meaning of the Root *Nı̃lib* being "Tight."

Cripple (a).—Though the Andamanese insist that the Root *Té* in "Cripple" has no connection with the Root *Téka* in "Crooked," it is difficult to believe that this is the case. It appears to me probable that a "lame" or "crippled" man was so named from the fact of his legs being "crooked" in certain cases.

Crocodile (a).—This word is a curious one.

While the Áka-*Béa*-da and Akar-*Bálé* call the reptile:—

Kára-dúku-da.

Kára.—An ancient Root with no modern meaning of itself;

Dúku-da "A lizard;"

pointing clearly to the "Crocodile;"

the other languages have the equivalent:—

Tákajéu-kádak.

Tákajéu "Fish."

Kádak "Bad;" which might refer to a Shark.

Curiously, all the tribes give this as the Urdu equivalent for the word "Badmásh machi," which is usually understood to mean "A shark."

The word *Kára-dúku*-da is also applied to the Cachalot, equally with its proper name of *Biriga-tá*-da. See Cachalot.

There remained some doubt regarding the proper translation of the word in the minds of Europeans until a crocodile was killed by the Andamanese in Yéretil Creek in 1894.

Crocodiles are rare in the Andamans, but have been very occasionally killed by the Andamanese, and I have known of three cases

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in which Andamanese have been eaten by the reptiles. The dead Cachalot is more often seen on the coasts, but it is also rare.

Cross-legged (to sit).—The equivalent given means "To sit upright with the legs extended straight before the sitter and crossed at the ankles;" not folded under him in the Eastern or tailor fashion.

Crush with the foot (to).—The Root *Dúruga* also means "Kick."

Cuff (a).—*Pédi*-da means "A blow with the open hand," as distinguished from *Túlra*-da which means "A blow with the "clenched fist." See Blow (a).

Cunning.—This is a Compound Word. See Clever.

Cleverness is too often Cunning among the Andamanese.

Cure (to).—This is an instance of a Plural Pronominal Prefix in the Áka-*Béa*-da equivalent.

Ig-*gāūr*- also means "To talk together," as applied to two people conversing.

Curl (to).—The Root *Kétik* means "Turn round," and may be applied to a Whirlpool.

Current (a).—*Chárat*-da refers to Tide-rips, and swift surface currents.

Gólōīn-da refers to deep, boiling eddies, and currents.

Cut (to).—The Root *Chāūl* appears to refer to "flesh" principally, and to "soft things" generally.

The Root *Kóp* refers to "wood," and "hard things."

Cyrena shell (a). This is the primitive knife of the Andamanese, and is generally spoken of as *Ŭta*-da, though that really refers to the fish inhabiting the shell.

Ŭta-tá-da is the correct form, *Tá* meaning "Bone."

I.e., "The bone of the *Ŭta* fish."

(The *Cyrena* shell is used as a spoon as well as a knife.)

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Daily.—This word, which may also be written—

Wāi-nga *dílíuréá-tek*

is a Compound Word.

Wāinga is probably a Verbal Substantive, and means "Morning."

Dílíuréá "Always."

-tek "By."

The Compound in the Āūkāū-*Júwōī* language is curious.

Wó "Morning."

Póye "Not."

-làk "By."

And apparently "Not only one (but every) morning," (or day), is understood.

Damp.—The Root *Ína* means "Water."

The Prefix Ót- gives it the meaning of "Watery," or "Damp," in fact converts the Root into an Adjective.

Ót-*ína*-da refers to "Property" being "Damp."

Áka-*ína*-da refers to "Food" being "Damp."

Ád-*ína*-da refers to "Human beings" being "Damp." (Speaking of themselves.)

Áb-*ína*-da refers to "Human beings" being "Damp." (Speaking of others.)

Óng-*ína*-da refers to "Human hands, or feet," being "Damp."

Ig-*ína*-da refers to "Watery eyes."

Dance (a).—*Kói*-nga-da is a Noun formed from a Verbal Substantive, which is derived from the Root *Kói* "Dance."

Dance (to).—Besides the word *Kói-* meaning "To dance," another word, signifying "One man dancing," is *Tikpá-*. (Or Tik-*pá-*.)

A further word Tik-*tāūlat-* signifies "Several people dancing."

Dark.—The word *Gúrug* means "Night," and is also the name of a certain species of caterpillar regarding which some of the Andamanese have a legend that, because this caterpillar was wantonly killed, God caused the night to fall.

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Dírak means " Black."

Pāūti refers to " Sleep," hence to " the time of sleeping," *i.e.*, " the night," hence " Dark."

Dart (to).—This is an instance of a Root with two Prefixes.

The Root *Járali* means " Throw," or " Dart" ; I- refers to the wood of the arrow ; Teg- is a Particle Prefix belonging to *Járali* and does not affect its meaning.

Dawn (the).—*Wa* or *Wó* is the Root here.

Wa-nga is a Verbal Substantive referring to " Dawn ;" *Wāī*-nga more generally means " Morning."

Lílti-nga is another word for " Dawn."

Day (the).—It is curious that the Roots used to mean " A Day," really refer to " Sleep ;" as

Dó d'ig-*árlá*-ké.

I am sleepy.

Árlá really means " A calendar day," and the Andamanese appear to consider that their sleeping time is the most important part of the 24 hours. " The day," as distinguished from " The night," is called after the Sun *Bódo*-da, or " Sun-time."

Day-break.—This is a Compound Word.

Wa-nga " Dawn."

-lá- Conjunctional Infix.

kág " Rise."

-ré. Perfect Tense Suffix.

" The dawn rose."

To-day.—This is a Sentence, and means literally :—

Ká " That,"

Gói " New,"

which the Andamanese also understand to mean " immediately," " at once."

Ká wāī is a stronger term, and means " Now," whereas *Ká Gói* means " To-day," or " Soon."

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All day.—This is a Compound Word meaning :—
Bódo " The Sun."
Dóga-da " Much."
The whole meaning being, " During the whole of the Sun-time."
See Day (the).

Dazzle (to).—This is a Compound Word.
Í- Prefix of Group (1).
Dal " The eye."
-l'ót- Conjunctional Infix.
Wár- " To tickle."
The meaning of the whole being, " To tickle the eye," or " To irritate the eye."

Dead.—This is a Past Participle.
Óko- Prefix.
Lí " Corpse," " Dead."
-ré. Past Participle Suffix.

Deaf.—The Root *Múlwa* means " Quiet," or " Silent."
Áka-*múlwa*-da means " Deaf " or " Silent ears."
Ig-*múlwa*-da means " A meek, or peaceful person."

Deceitful.—This word is formed on the Root *Yéngat* " A Joke," or " A Falsehood."
The equivalent in the Ákar-*Bálé* is more forcible.
Áka- Prefix.
Chí " Speech."
Jábug " Bad."
I.e., " False speech."
Óm-*yéngat*-da is also used with the same meaning.

Decrepit.—See Cripple (a).

Deep.—The Root *Dóga* means " Much," and a hole, or the sea, is described as " much," or " big," meaning that there is a great deal of it.

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In speaking about a channel in the sea the Andamanese would say *Júru dóga*-da meaning "There is plenty of water," if the
Sea big
channel was deep, and *Júru kétia*-da "There is only a little water,"
Sea small
if the channel was shallow.

Wide, or Open sea, is described as *Júru Chāō.*

Chánag is another equivalent of *Dóga*-da, and *Kótāōla*-bá is
Small not
yet another word meaning "Of great extent."

This latter form of expression is often used by the Andamanese. A very heavy article is described as "Not light," and it has a sarcastic superlative force. In English one might equally say, if asked by a person who had never seen the beast, whether an elephant was a large animal, "It is not particularly small."

Defy (to).—This is an instance of the use of double Prefixes.

Ik- defines the fact that the action is towards another person.

On- is a Prefix of Group (1) referring to the "Hand."

Béli- means "Fight," "Strike in anger."

The meaning of the whole is "To fight with," and hence "To defy."

The *Kol* equivalent is :—

É- Prefix.

*Ng'*ón- Pronominal Prefix.

Tāū "Bone," or "Hand."

Préyit- "To fight."

The "Defiance" assuming the form of an Andamanese "Fight," or "Wrestling match."

The Prefix On- is, according to its surroundings, pronounced On-, Ón-, Óng-, or Āūn-.

Delicious.—The Root *Yámali* means "Nice," "Of good quality." Āūko-*yámali*-da refers to "Nice food," and the word is also used to mean "A glutton," *i.e.*, by inference, "A person who finds his food

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nice, and therefore eats a great deal of it." Óng-*yámali*-da means "Well-made."

Óng- is here a Prefix of Group (1) and refers to the "Hand."

Delighted.—This is a Compound Word.

Kúk means "Heart" or "Mind."

Béringa-da means "Good."

In the *Kol* language only is a Conjunctional Infix used.

Delirious.—The Root *Pícha* means "Stupid."

Pícha-nga is a Verbal Substantive meaning "Acting foolishly."

The Prefix Ig- refers the action to another person.

The whole word may mean "Delirious," "Foolish," or "Stupid," according to the reference or context.

Deny (to).—The Root *Puluga* means "Does not tell," and must not be confounded with the word *Púluga*-da meaning "God."

Of the double Prefixes 'Ót- is Pronominal. -Tik- refers to "Things."

A person who "denies" is therefore "one who will not say what he knows about a matter;" and it says little for the Andamanese idea of truth when it is thus shown that a man, when asked about anything, denies his knowledge of it in the sense only that he refuses to speak of it.

Depart (to).—This is a Compound Word.

Kátik A Root of Group (5) meaning "There."

Wāī A Particle meaning "Indeed."

Édá- "To be."

Literally "There indeed is."

The whole has the force of motion in a direction *away from* the speaker.

Descend (of a creek), (to).—This word is the same as Brother, *q. v.*

Describe (to).—The Root *Chí* means "Tell," and its meaning is little modified by the use of Prefixes.

Tár-*chí*-da means "News."

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Desire (to).—The Root *Ngána* means "Wish for," "Want," etc.

Desires (carnal).—This word refers to the mental, and not to the physical attitude of the subject.

Destroy (to).—See Break (to).

Devour (to).—*Bópok-* means "to eat in a greedy or gluttonous manner," rapidly, and with the mouth full.

Diarrhœa.—The first equivalent given is a Noun formed on a Verbal Substantive.

The Root *Ché* means "Dung."

Dá ché-ké means "He passes dung."

Chél-nga means "The passing of dung".

The Prefix Íji—refers the action to a human being.

A person may use the whole word either as referring to himself, or to other person or persons.

The second word *Bélanga*-da may possibly be also a Verbal Substantive formed on an extinct Root, related to the Root *Bó* "Dung" in the *Púchikwár* language; but having regard to its equivalents in the other languages I have had to consider it as a Root alone.

Different.—This word really means "Alone," hence "a thing "distinct" or "different" from other things.

Difficult.—The original meaning of the word in the Áka-*Béa*-da referred to "Thick undergrowth" through which it was "difficult" to travel, and hence the word has been applied to any action which is "difficult."

The Āūkāū-*Júwōī* and *Kol* appear to use what I have called under the word "Deep," the sarcastic superlative.

Wāūlāīch póye. (easy not.) — I do not however find that *Wāūlāīch* is used as a Root meaning "Easy," but has reference to "Difficulty," though used with the negative *Póye*. *Walókar* is the Āūkāū-*Júwōī* word for "Easy," and *Wāūlāīch* may be another formation on the same Root

Wál "Clear." "Cleared spaces" in the jungle would be "easy" to walk through.

Dig (to).—This is a Compound Word.

Er "Jungle," "Place," "Earth."

Kóp "To cut."

The word is also used to mean "To cut," or "Clear the jungle," and this is its more correct meaning.

Dig up (to).—This word refers to digging waterholes, digging up roots, etc., and is derived from the Root *Báng* "A hole"

Direct (to).—The Root *Tán* means "Tell," "Show".

'En-t'ì-*tán* means "Send him away!"

Tinga-l'ì-*tán* means "To show the road."

The first word has the word "To go" understood, the actual meaning being "Tell to him!" *Tán* always implies motion.

Direction (from which).—Each of the equivalents given is a Sentence.

In Áka-*Béa*-da the equivalent means "Where by."

In *Púchikwár* it means "What jungle by."

The second words, corresponding with *Árik*, do not mean "Direction" of themselves but only give the force of "direction" according to the context.

Tràle, the Āūkāū-*Júwōī* word, means "But," and *Árik* is an Exclamation carrying many forces, or meanings.

Directly.—The words *Ká gói* only have the force of "Presently." See "To-day."

Dirty.—The first word is a Verbal Substantive formed on the Root *Láda* "Dirt."

Yátara is a name given to "water" in a special condition of "Muddiness."

Disappear (to).—The Root *Lámia* means "Disappear," "Vanish." It may refer to the melting or disappearance of ice, or of salt or sugar in water, or it may refer to animate or inanimate objects vanishing. The Prefixes determine the class of objects referred to.

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If an Andamanese misses a thing he is shooting at he says, *Á lámāī*-ré meaning "It has vanished." He does not admit that he missed, but states the thing avoided him.

Similarly if he goes out for food and finds none he says, *Á-lámāī*-ré "It has vanished."

Discontented (to be).—This is a Compound Word.

Kúk "Heart," or "Mind."

-l'ár- Conjunctional Infix.

Jábagi- "Making bad." A Verb formed on the Root *Jábag* "Bad."

Disembark (to).—The Root *Tāūlpi* is also used to mean "Descend," of a hill.

The Andamanese as a rule run their canoes up the beach and then get out of them and haul them high above the highwater mark. To Disembark is therefore to step down from the canoe on to the beach, hence "To descend."

Dish (a) (of wood).—This is a sentence.

Pukuta This is a species of wooden tray.

Yát "Fish," hence "Food."

Mék-nga.—Verbal Substantive formed on the Root *Mék* "Eat."

-da General Noun Suffix.

"The wooden tray for eating food from."

Disinter (to).—The Root *Āūrók* also means "Catch hold of." "Pick up."

Dislike (to).—The Root *Yódi* means "Emotions," apparently either of love or hate. *Yódi*-nga is a Verbal Substantive formed on that Root.

Áka-*yódi*-nga means "Enmity," "Dislike," "Hatred."

Ár-*yódi*-nga means "Carnal love for a woman." "Lust."

In the other four languages the Root used is the same as that used for "Boar," and the Andamanese are undecided about the meaning. One man told me that it referred to the grunting noise made by a

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Boar, but I think it more likely that the connection with "Boar," "Hatred," and "Lust," is to be found in the notorious savage and lecherous nature of the male pig.

Disobey (to).—The Root *Letāī* means "Does not hear," or "Deaf."

Ákan- is a Prefix referring to "Speech."

Āīan- is a Prefix referring to "Hearing."

The Andamanese idea of disobedience is "Being wilfully deaf to orders."

The *Púchikwár*, Āūkāū-*Júwōī*, and *Kol* give the word as :—

Ónyam-. Ébe-. Ōīnyam-. Prefixes.

Bó. *Kápóng*. *Bāūko*. "Ears," *i.e.*, "Hearing." *Póye* "Not."

Disperse (to).—The Root *Wál* means "Clear away."

See Clear (to), (of jungle).

The Andamanese idea of dispersing a crowd is, to clear the people away as one would cut down trees to make a cleared space in the jungle.

Displeased.—See Discontented.

Dispute (a).—The first equivalent given is a Compound Word.

Ára- is a Prefix giving the force of two people doing a thing together.

Táng "Quarrel."

Mók- "To do."

The second equivalent really means "To wrestle." The dispute has here passed from a verbal fight to a wrestling match. The Andamanese do not fight with their fists, but either wrestle (when no damage is done), shoot with arrows, or cut with adzes.

Dissolve (to).—The Root *Púlāīji* refers to the melting of salt, etc., in water, and to the actual process of melting. The disappearance of the salt is expressed by *Lámia*. See Disappear (to).

Dissuade (to).—This is a word with double Prefixes.

Óyon— or Ōīyon—is a Plural Pronominal Prefix.

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Tár—is a Prefix acting as a Particle and giving a force of "opposition" to the Root *Tekik.*

Tekik- means "To speak," also "To cry out."

The whole word gives the idea of "Speaking with the view of opposing the ideas or wishes of another."

The Andamanese use this word with reference to a person trying to dissuade another from leaving a village which he wishes to leave.

Distant.—This is a Sentence.

E. "Place" or "Jungle."

-l'ár- Conjunctional Infix.

Pála "Far."

Distinguish (to).—The Root *Nāūli* means "See," or "Perceive."

I am unable to decide, with reference to the Ákar-*Bálé* equivalent, whether *Kinyé* is to be considered as an auxiliary Verb with the sense of "Did," or "Was," and therefore as a Root, or whether it is merely a rare Tense Suffix.

Distinct (clear).—The first equivalent given is a Compound Word. As in the Andamans one can only see objects, which are far off, distinctly and clearly, during a certain phase of calm, clear weather which the Áka-*Béa*-da call *Líe*-da, they describe this distinctness with reference to the weather and not to the objects seen.

Líe "Calm and clear."

Béringa "Good."

Meaning that, "on account of the good clear weather distant objects are distinctly visible".

Distinct (separate).—The Root *Ká* means "Separate."

The Prefix Ót- refers to "things in general."

Ká-nga is a Verbal Substantive formed on the Root *Ká.*

Trees which are planted separately and at a little distance from each other, not in groups, would be described as Ót-*ká*-nga-da.

Distribute (to).—See Disperse (to).

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Dive (to).—The Root *Tāūl* means "Descend," from which we get *Tāūlpi* "Descend," or "Disembark," *q. v.*

A Verbal Substantive formed on this Root refers to the act of descending, or, in water, diving.

The Prefix Ákan- in the word "a dive," does not have its usual reference to human speech, but refers to human beings generally. It is probably meant for Áka- with an euphonic n.

Done.—This is the Perfect Tense of a Verb. The Root *Lú* means "Do."

Don't!—This is a Sentence.

Úchin is an Exclamation, with here a negative force.

Dá is a Root meaning "Leave alone," Do not do," "Do not touch."

-ké is a Tense Suffix.

Double.—The Root *Pāīd* means "Fold."

The Andamanese would speak of two blankets spread one over the other as "Two," but a single blanket doubled would be called "Double", or "Folded."

The Root *Pāīd* is not altered by the addition of Prefixes, and these only indicate the class of article "Doubled," or "Folded."

Downhill.—The first equivalent given is derived from *Tāūlpi* "Descend", *q. v.*, and refers to hills only.

The second word refers to a slope of any kind, and hence to the slopes of hill sides.

Draw (to), and Drawing (a).—These are words formed on the Root *Ngáta* which means, *inter alia*, "Scratch."

The Andamanese drawings are "scratchings" with pointed articles on sand, soil, wood, or soft stone.

Ngótowa- means "To scratch," and *Ngáta-* has another meaning of "To hook," and would describe the use of a boat hook.

Ig-*ngáta-* means "To draw."

Draw breath (to).—The Root *Āūna* means "Throb," and refers to "Breathing," and "Throbbing."

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Āūna-da is used to mean "Breath." "A sob," "A throbbing," and "The lung," (*i.e*, the place where the breath is, and which expands and contracts in breathing.).

Dream (a), and (to).—The Andamanese attach some importance to their dreams, believing that they are true forecasts of the future, or indicative of present occurrences at a distance. An Andamanese man will be miserable and low-spirited, or happy and cheerful, for a whole day, on account of a dream on the preceding night.

Drenched.—This is the Past Participle of a Verb formed on the Root *Ína* "Water."

Drive away (to).—The second word given

Ár-*yádi*- means "To frighten away."

When the Andamanese cannot rid themselves of unwelcome visitors by any other means they try to frighten them and thus cause them to leave.

The words refer however to any animate objects, and not only to human beings.

Drop (to), (as of a weight).—The Root *Pá* means "Fall."

Óyo- or 'Ōiyo-*pá*- appears to mean "To cause to fall," *i.e.*, "To drop."

Drown (to).—*Tāūb*- means "To drown."

Āūt-*nāūti*- means "To cause another person to drown."

Tāūb-ré "Drowned", is the Perfect Tense of *Tāūb*-.

Drowsy.—See Day (the).

Drum (a).—See Dish(a).

Pukuta "A wooden tray."

Yem-nga "Dancing".—A Verbal Substantive formed on the Root *Yem* "Dance."

The Andamanese Drum is a curved wooden board, like a Crusader's shield, placed on the ground with the convex part uppermost, and struck at the narrow end with the sole of the foot.

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Dry.—This is the Past Participle of a Verb.

'Á- is a Pronominal Prefix, referring to a "Person," or "Thing."

Ér "Dry."

-ré Tense Suffix.

Dry (to).—The Prefix Ót- appears here to give the force of "Cause to become."

Ót-*ér*- means "To dry objects."

Áka-*ér*- means "To be thirsty," in English slang "To be dry."

Dry season (the).—This is a Compound Word.

Yíré means "Season," "Period of the year."

Bódo means "The sun."

-da General Noun Suffix.

The whole meaning being, "The sunny season," *i.e.*, "The dry season."

Duck (a).—This refers to the Wild Duck, or Teal, which is found in the Andamans.

Dull, (stupid).—This is a Compound Word.

Múgu means "Front," and with reference to human beings, "Forehead," and "Face."

-t'ik- Conjunctional Infix.

Pícha "Stupid."

-da General Noun Suffix.

The whole meaning being "Stupid in the head."

Dull, (of the weather).—The word *Dil* is an Andamanese expression meaning "A gloomy, dull, or overcast sky." It is in contradistinction to *Lie* "clear, or calm sky."

Dumb.—The real meaning of the equivalent is "Silent" or "Quiet," as referring to the mouth, expressed by the Prefix Āūko-. See Deaf.

Durable.—The Root *Chéba* means "Hard," and hence, referring to the fact that hard objects such as hard wood and stone last longer than soft objects, it has come to have the meaning of "Durable."

This Root does not have its meaning modified or altered by the addition of Prefixes, which only indicate the classes of objects which are "Hard," or "Durable."

Dusk (the).—This is a Sentence. It refers to the Dusk of the evening, and means :—

Ér "Place," "Country," "Jungle."

-l'āūka- Conjunctional Infix.

Rít-nga.—A Verbal Substantive formed on the Root *Rít* which means "A slight amount of darkness."

Gói "New."

The meaning of the whole is :—"The slight darkness which has newly come over the country."

Dust (the).—This is a Compound Word.

Ér means "Place," "Country," "Jungle."

-l'ót- Conjunctional Infix.

Búbut means "Dry rubbish," "Dust."

-da General Noun Suffix.

The meaning of the whole is :—"The dust of the land". *Búbut*-da of itself means "Dust," and can be used alone in Sentences, but it may also mean other "dry rubbish" besides "dust," and therefore in describing the latter the full Compound Word should be used.

Dwell (to).—This word is apparently derived from the Root *Búd* "A hut."

The words *Bāit* and *Bāich* are, however, Roots of themselves, and are not derived from the Root meaning "A hut," which in those languages is *Émi*, which also means "bed" and corresponds to the Root *Tàg* in Áka-*Béa*-da.

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CHAPTER XI.

Analysis of the words under Letters E. F. and G.

Each.—The Root *Lá* means "Separate," "Alone." The Prefix Ig- refers to any object, animate or inanimate.

Āūto-*lá* means "First."

Óte-*lá*- means "To take away," and the *Lá* here may be a different Root.

Eagle.— *Badgi*-da is the big Sea Eagle.

Áranga-da is a smaller Hawk.

Ear (the).—The Root *Póko* means "The Ear," also "A thin flat thing;" hence the slices into which vegetables are cut are called Ik-*póko*-da.

A certain Fern is called *Bāīan*-l'ik-*póko*-da, *i.e.*, "The ears of the wild civet cat," probably from the flattened shape of the leaves, which resemble a cat's ears when laid back flat with the head.

Ear-ache (an).—This is a Sentence.
Ik- Gender Prefix of Group (1).
Póko. "Ear."
-l'áka- Conjunctional Infix.
Yed "Sickness," or "Pain."
-da. General Noun Suffix.
The whole meaning "Pain of the ear."

Ear (lobe of), (the).—This is a Sentence.
Ik- Gender Prefix of Group (1).
Póko "Ear."
-l'ár- Conjunctional Infix.
Déréka, "Small part," hence "Lobe."

-da General Noun Suffix.
"The small part of the ear," hence "The lobe of the ear."

Early morning (the).—This is a Compound Word.
Tár- Prefix.
Wāī-nga.—Verbal Substantive formed on the Root *Wó* "Dawn."
-len Postposition meaning "In."
"In the Dawn," hence "The early morning." See Dawn (the).

Earth (the).—See Country.

Earthquake (an).—*Yúa*-nga-da is a Verbal Substantive formed on the Root *Yúa* "Shake," and refers to any kind of "Shaking," including that of the earth.

East (the).—The Andamanese are vague in their notions about the points of the compass, and appear only to know the places of the rising and setting of the Sun and Moon, and the points from which the prevailing winds, the N. E. and S. W. Monsoons, blow.

In the word *Káré-tek*, *-tek* is a Postposition meaning "By," or "From." East and West appear really to mean "Here" and "There," for the Andamanese mind looks on the East as the place where the Sun rises and approaches, and thinks of it as "Nearness," "Hither;" the West is the place where the Sun sets, or goes away, and is thought of as "Distance," "There."

East wind (the).—This is a Compound Word.
Káré-tek "East."
Wúl-nga "Wind." A Verbal Substantive formed on the Root *Wúl* "Blow."
-da General Noun Suffix.
(The Áka-*Béá*-da language is rich in these Verbal Substantives, which are to be found in a less degree in the Ákar-*Bálé*, and scarcely at all in the other languages of the Group, the special Suffix being omitted in them.)

Eat (to).—The equivalents given are Verbs which each have

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reference to the same action "Eat," but have each a special reference to the Singular and Plural numbers respectively.

Ebb (to).—The Root *Ér* really means "Dry," and hence "Ebb," for when the tide ebbs it leaves the reefs and sand-flats dry and exposed. (This Root must not be confounded with *Ér*, *Érem* "Jungle.")

Ebb-tide (the).—This is a Compound Word.

É "Place," or "Country." This word is the same as *Ér*.

-l'ár- Conjunctional Infix.

Ér "Dry."

-da General Noun Suffix.

The meaning of the whole being "The place left dry;" and hence "The ebb-tide," for that is the cause of the place being "left dry."

Echo (an).—The real meaning of the word *Kāūlwót*-da is "A tree Lizard," this being the name for a certain species of a small tree lizard. The Andamanese believe that an echo is caused by this lizard answering, and when they have a hiccough they call that also *Kāūlwót*-da, for they say that one of these lizards is inside them and is speaking.

Eddy (an).—This word is formed on the Root *Kétik* "Turn round." See Curl (to).

Kétik-nga is a Verbal Substantive.

Ĭji- is the Gender Prefix.

Âūto-*kétik*- means "To turn oneself round and round," "To revolve."

Edge (the).—See Blade (a).

Egg (an).—The Root *Māūlo* means "Egg," and is not modified in its meaning by the use of Prefixes, which can merely indicate the class of creature to which the egg belongs.

The words "Yolk," "White," and "Shell" of an egg are Compounds.

Māūlo means "Egg."

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-l'ót- Conjunctional Infix.

Chérama means "Red" (of the egg), *i.e.*, "The yolk."

Élépāīt means "White," (of the egg), the word translating exactly into its English equivalent.

Āīj means "Skin" (of the egg), hence "Shell."

Elbow (the).—This is a Compound Word.

Kāūpa means "The upper arm bone."

-l'ár- Conjunctional Infix.

Nāīchama "Point."

The meaning of the whole being "The point of the upper arm bone," hence "The elbow."

Elder (the).—The Root *Dóga* means "Big."

The Prefix Áb- refers to animate beings, and the word really means "The bigger" (of two).

Else.—*Tún* is a Root of Group (5), meaning "More."

If one is giving food to an Andamanese, and he says *Tún*, he means "Give me more."

Ógun is a Root of Group (5) meaning "Otherwise."

Elsewhere.—Both of the equivalents given are Compounds.

Ér "Place."

-l'ót- Conjunctional Infix.

Bāīa "Another."

-lóm "In."—A rare form of the Postposition *-len*.

The whole meaning "In another place," or "Elsewhere."

Káto "There."

Min. "A thing," "An object."

-da. General Noun Suffix.

The meaning being "The thing is over there," or "Elsewhere."

Embark (to).—There are two Roots *Wér*. One means "cook," or "warm cold meat," and is used with many Prefixes, but not with Áka- or Ákan-: the other means "Fill up," and is only used with the Prefixes Áka- or Ákan-.

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When referring to a canoe the latter Root means "Embark," *i.e.*, "Fill up" the canoe with people.

The n in the Prefix Ákan- is probably here euphonic, the real Prefix being Áka-.

Embers.—This is a Compound Word.

Pích means "Ashes."

l'ig- Conjunctional Infix.

Úya "Hot."

-da General Noun Suffix.

The meaning of the whole being "Hot Ashes."

Embrace (to).—The Root *Púnu* means "Embrace," "Clasp." referring to inanimate as well as animate objects.

Āūt- is the Gender Prefix, and the Root is not modified in meaning by the addition of other Prefixes, which it does not take.

Empty.—The Root *Lúa* means "Finished," hence "Emptied" would perhaps be the correct translation here.

An empty bucket is spoken of as *Tápi*-da "Light."

End (the).—The Root *Táp* must not be confounded with another Root *Táp* "Steal."

Táp here means the "end" of anything.

The end of a bed where the head reposes is called Āūko-*táp*-da.

The end of any log of wood is also called Āūko-*táp*-da.

The Prefix Āūko- has reference to wood, and an Andamanes sleeps with his head on a wooden pillow.

This Prefix appears to be the only one taken by *Táp*.

Enemy (an).—See Dislike (to).

Enlarge (to).—The Root *Dóga* means "Big." Used as a Verb it has the meaning of "Make big."

In Ákar-*Bálé* a Verbal Substantive is first formed on the Root *Kóchu*, and the Verb is then formed on that. One cannot say *Kóchu*-ké, the correct form being *Kóchági*-nga- ké.

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Enough.—*Kien* "Thus." *Wăi* "Indeed."
The meaning of this is "That will do."

Quite enough.—Is a more forcible form of Enough; *Dá*-ké meaning "Stop."

Entrance (of a hut), (an).—This is a Compound Word.
Ér "Place."
-l'óko- Conjunctional Infix.
Kálaka "Naked." (Not thatched.)
-da General Noun Suffix.
The meaning of the whole being "The naked place," *i.e.*, with reference to a hut, "The place where there is no thatch," (and therefore where persons can enter). The thatched roofs of the Andamanese huts reach almost to the ground, and in the Circular huts the entrance is a hole where there is no thatch. In the Lean-to huts the open front is the entrance.

Entrance (of a creek), (an).—Ót- is a Prefix.
Lăŭt-nga is a Verbal Substantive formed on the Root *Lăŭt* "Enter," "Go up."
-da General Noun Suffix.
Hence "The going up place." See Ascend (to), (of a creek.)

Entrance (of a cave) (an).—This is a Compound Word.
Jág "Hole," or "Rent."
-*tek* Postposition meaning "By."
Lăŭti-nga Verbal Substantive formed on the Root *Lăŭti* "Enter."
-da General Noun Suffix.
The meaning being, "Entering by a hole."

Erase (to).—The Root *Gúdu* means "Erase," and is not modified in meaning by the addition of Prefixes.
Ót-*gúdu*- means "to rub out marks on a stone, or on sand."
Ig-*gúdu*- means "To rub off, or wash off, the patterns painted in clay on one's face."

Erect (to).—This word refers to the erection of the posts of a hut.

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The Root *Járali* means "Pierce," and is used primarily of wounding with an arrow.

Ár- and Tig- are two Prefixes modifying the meaning of *Járali*, and referring it to the piercing of the earth in order to erect posts.

-nga is the Verbal Substantive Suffix altering the word "Pierce" into "Piercing."

The whole word means "Piercing" ("the earth for the purpose of erecting something", understood).

Escape (to).—The Root *Káj* means "run away."

An Andamanese questioned about a missing prisoner would say :—

Á káj-ré "He has run away." "He has escaped."

Ár-*káj*- means "To run after" another person who is running away, in order to catch him.

European (an).—The Root *Téremya* means "White." An European is looked upon as a White man.

The Andamanese distinguish between *Ólowía*-da "White," as the dead white of paint, or of a cloth; and *Téremya* "White," as of the pinkish white of a White man's skin.

Evaporate (to).—See Ebb (to).

Even (level).—This is a Compound Word.

Ér "Place," or "Country."

-l'ót- Conjunctional Infix.

Jéperia "Flat" or "Level."

-da General Noun Suffix.

Evening (the).—The first word given is a Compound.

É "Period."

-l'ár- Conjunctional Infix.

Díya "Shady," "dusky."

-da General Noun Suffix.

"The shady period of the day."

The second word given, *Díla*-da, is the specific name for "Evening;" this is shown by the equivalents in the other languages, which are not Compound Words.

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For ever.—See Always, (incessantly).

Every day.—The Root *Árlá* means "Day."

Árlá árlá means, by force of repetition, "Every day;" also "Daily."

Everywhere.—This is a Compound Past Participle.

Ér "Place."

-l'ár- Conjunctional Infix.

Kili means "Wander about."

-ré Tense Suffix.

The meaning of the whole is, "Wandered about places." Hence "Not stationary in one place;" hence, by inference, as a person has wandered to all places, "Everywhere."

Excavate (to).—See Dig (to).

Bánga- would be a more correct word with regard to the earth as *Ér*-l'ót-*kóp-* really means "To cut down jungle;" but the Andamanese also use it to mean "Excavate" generally, referring to the digging or cutting out, of the inside of a log to form a canoe, etc. The instrument for excavating the earth, and for cutting out a canoe, is the same, an adze; *Bánga-* refers to digging for roots with a Digging-stick, and does not refer to Digging a well, which is "Cut," *Kóp-*, with an adze.

(*Note.*—*Ér* means "Dry." *Érema*-da means "Country." *Érem*-da means "Jungle." *Ér*-da means "place," *É* means "Period." The latter four words are practically the same.)

Exchange (to).—With reference to Ót-*gólai-* see Alter (to).—An Andamanese husband, whose wife leaves him with his consent and marries another man, is said to Ót-*gólai* his wife.

Í-*gal-* and Íji-*gól-* refer to "Bartering."

Exhume (to).—Áb-*ói-* means "To lift out of the earth," and is formed on the Root *Ói* "Lift up."

Áka-*ói-* means "To take the lid off."

Ot-*ói-* refers to food. The seeds of the Jack-fruit are roasted in

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sand with hot stones, and when cooked are exhumed, Ót-*ói*, from the sand.

Ár-*ói*- means "To pull a tree up by the roots."

Expedition (an).—The method by which the word given comes to mean "An expedition," is curious.

Bármi- is a Plural Verb meaning "Sleep," and refers to several persons sleeping together.

Bármi-nga is the Verbal Substantive formed on the Root *Bármi*.

Ára- is probably the Plural form of the Prefix Ár-.

Teg- appears to be a Particle Prefix giving the force of motion.

The first meaning of the word is therefore "Several persons moving from place to place, and sleeping together." Hence "A party of persons going about together;" hence "An expedition for some purpose, of several people who move about, keeping together in one body."

Explore (to).—This is a Compound Word.

Ér "Country."

Tāīl- "To search."

This Root *Tāīl* must not be confounded with a similar Root meaning "Ripe," "Well-cooked."

Extinguish (to).—etc., The Root *Téri* means "Extinguish" of fire. It takes the Prefix Ĭ- probably with reference to *Chápa*-l'ĭ-*dal*-da, "The eye of the firewood," hence "Fire."

Dal means "Eye," and takes the Prefix I- of Group (1).

Á "It."

Ĭ- Prefix.

Téri "Extinguish."

-ré Past Tense Suffix.

"It is extinguished."

Á "It."

Ĭ- Prefix.

Térek "Extinguish."

-ré Past Tense Suffix.

"All the wood is extinguished."

Téri appears to be the Singular, and *Térek* the Plural form for the same word.

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The equivalents in the other languages show this, with the exception of the *Kol*, where, instead of altering the Root the word Tá-*díre* meaning "All" is added.

Extract (to).—The Root *Lāūti* means "Lift up," and must not be confounded with a similar Root meaning "Enter," which is often pronounced *Ióti*.

Eb-*lāūti*- refers to "The lifting of the carcase of a pig on to one's shoulders." (The ordinary Andamanese mode of carrying a bundle.)

Ar-*lāūti*- and Áka-*lāūti*- mean "To pull out," as of teeth.

(The teeth are supposed to be lifted up from the jaw.)

Eyelash (the).—This is a Compound Word.

Í- Prefix of Group (1).

Dal "The eye."

-l'ót- Conjunctional Infix.

Pích "Hair."

-da General Noun Suffix.

"The hair of the eye." It will have been observed that a special Root word, and not a Compound Word, is used for Eyebrow, with which the word Frown is connected.

Similarly, Eyelid is "The skin of the eye," the Root *Áij* meaning "Skin."

In this Compound Word *Dal* takes its Proper prefix of Group (1), Í-; and *Áij* takes its proper Prefix of Group (1), Ót-.

Eye-tooth (the).—This is a Compound Word meaning "Pointed tooth."

Aka- Prefix of Group (1).

Túg "Tooth."

-l'ár- Conjunctional Infix.

Nāīchama "Pointed."

-da General Noun Suffix.

The Pupil of the eye.—The equivalent given means "The black "of the eye." The "White of the eye," is literally translated by *Ólowío*-da meaning "White."

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Face (the).—The Root *Tá* means "Bone." The Prefix Í- refers to *Dal* "Eye," and is a Prefix of Group (1).

Í-*tá*-da means "The bone round the eye."

Another word for face is Ig-*múgu*-da.

The Root *Múgu* means "Front," and Ig-*múgu* means "Forehead."

(*Note.*—*Múg*-da means "The Liver." *Múga*-da means "The Pubes." *Múgúm* means "Below," or "Underneath.").

Faded.—The equivalent given is the Past Participle of a Verb formed on the Root *Māīña* meaning "Thin."

This Root does not have its meaning altered by the addition of Prefixes, which only indicate the class of articles which are "Thin," "Faded," etc.

Ót-*māīña*-da refers to a dried fruit.

Óng-*māīña*-da refers to a thin hand or foot.

Áb-*māīña*-da refers to a thin body, etc.

Faggot (a).—The Root *Chāūróg* refers to the "tying up" of fire-wood into bundles, hence "A faggot," a bundle of wood tied up. Also the corpses of human beings and animals tied up into bundles and capable of being carried on the back like a faggot are spoken of as *Chāūróg*-nga-da.

False.—The Root *Yéngat* means "A joke," "False," "A jeer."

In Ákar-*Bálé*, Āūkāū-*Júwōī*, and *Kol* a Compound Word is used.

Chīlo, *Áte*, *Átam*, meaning "False."

Tāūro, *Bàra*, *Bàra*, "Speak."

Falsehood (a).—*Yéngati* is formed on the Root *Yéngat*, and the Prefix Ákan- refers to human speech.

The General Noun Suffix is omitted in the Ákar-*Bálé*, and the *Kol* use the same word as the *Púchikwár*.

Fan (a).—The Root *Wúl* means "Blow," and a Fan is considered to be a thing which causes wind to blow.

The derivation of the word from "Blow," obtains in the Áka-*Béa*--da and Ákar-*Bálé* languages, but in the other languages the

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equivalent given has reference to the bundle of leaves used as a Fan, and not to the wind caused by the Fan.

Far.—This is a Compound Word.

Ér "Place."

-l'ár- Conjunctional Infix.

Pála "Distant."

-da General Noun Suffix.

The meaning of the whole being "A distant place."

Farewell.—This is a Sentence, the meaning, or rather intention, of which corresponds to the English "Farewell," or "Good-b'ye," but the real meaning of which is:—

Kám A Particle having the force of "Going."

Wāi "Indeed," or "Yes." A Particle giving intensity to the whole meaning of the Sentence.

Dól "I."

The whole might be rendered "I am going"

Faster.—Ár-*yéré* means "Fast."

Tún means "More,"

and therefore *Tún* ár-*yéré* means "More fast," or "Faster."

The word is thus the Comparative Degree of Fast, and the Superlative would be—

Kátik "There."

Tún "More."

Ár-*yéré* "Fast."

Fat.—The word given means the Substantive "Fat," "Grease;" the Adjective "Fat" being rendered by the equivalent *Páta*-da in Áka-*Béa*-da. The Root *Páta* takes the Gender Prefix Ab- which is shortened euphonically to Á-.

The degrees of comparison of the Adjective "Fat" are given.

Fat. Á-*páta*-da.

Fatter. Á-*páta dóga*-da. "Fat much."

Fattest. *Kát úba* á-*páta dóga*-da. "That indeed fat much."

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Father (a).—*Māia* is an Honorific, equivalent to the English "Sir," and is used when addressing a male elder. A son calls his father "Sir," and uses no other word in speaking to, or of, him.

A Pronoun emphasises the relationship, as :—

Día *Māi*-o-la.
My Father.

Father-in-law (a).—The word *Mám* is also an Honorific, of greater intensity than *Māia*. It is specially used to mean "Father-in-law," and this meaning would be assigned to it if the word was prefixed by a Possessive Pronoun.

Fatigued. *Chāiati*-ré is the Perfect Tense of the Verb *Chāiat*- "To pant." "Gasp for breath." ("From exertion," being under stood.)

Dama "Flesh."
-l'áka- Conjunctional Infix.
Chám "Ache."
ré Tense Suffix.

The meaning of the whole of this equivalent is :—"Flesh ached," ("from fatigue," being understood).

Málāi-nga-da is a Verbal Substantive formed on the Root *Málāi* meaning "Tired," "Back aching," ("from fatigue," being understood).

Feast (a).—This is a Sentence.
Yát "Fish," or "Food."
-l'ót- Conjunctional Infix.
Jeg "A collection of people." See Assemble (to).
-nga Verbal Substantive Suffix.
-da General Noun Suffix.

The meaning of the whole is, "A collection of people for the purpose of eating."

Feather (a).—The Root *Pích* really means "Hair," and the Andamanese regard the feathers of a bird as its hair.

Feeble.—The Root *Māiña* means "Thin," "Faded," and an abnormally thin person is usually "Feeble." See Faded.

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Feed (to).—The Root *Mék* means "Eat," and applies to a single person eating.

By "Feeding" the Andamanese understand "causing a single person to eat," with reference to feeding a baby, or a sick or infirm person.

Feel (to).—This is a Compound Word.

Ér "Place."

-l'áka- Conjunctional Infix.

Pá- "To grope."

(This Root *Pá* must not be confounded with the Root *Pá* meaning "Fall.")

The Andamanese do not appear to have a word for "Feel," "Feeling," "Emotions;" or for "Feel," the physical sensation.

Festival (a).—The Root *Jeg* means "A collection of people."

As a collection of Andamanese is either intentionally for a feast, or if accidental, results in one, ended by a dance, the word *Jeg*-da has come to mean "A Festival."

Fever.—The Root *Bongi* refers to the headache which accompanies fever, and hence has come to mean the disease as a whole. Pronounced Bon-gi.

Few. The Root *Kétia* means "Small," hence "A small quantity," "A few."

Fight (to).—The Root *Lé* refers to the "Wrestle" which among the Andamanese corresponds to an English fight with fists.

(This Root must not be confounded with the Root *Lé* meaning "Eat.")

Ára-*tong-mók* is a Compound Word.

Ára- Plural Gender Prefix.

Tong "Doing."

Mók "Quarrel."

This equivalent means "A quarrel" more than an actual "Fight."

Fight (a).—The first equivalent given means "A quarrel" between two persons, which may or may not result in blows, etc.

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The second equivalent means "A battle."

The Root *Dégra* means "Fight," and is only used in a Plural sense.

(*Note.*—The Suffix -nga of the Áka-*Béa*-da is represented in the Akar-*Bálé* equivalent by the addition of -et to the Root, the final a of the Root being changed into e; it is omitted in *Púchikwár*; in Āūkāū-*Júwōī* the Root *Dégerá* is changed into *Dégeri*; and in *Kol* the Root *Dégeri* takes the Suffix of n .)

Fill (to).—The Root *Éla* has different and opposing meanings, to so great an extent indeed as to lead one to suppose that there are at least three Roots, each pronounced *Éla*.

Éla-da means "A Pig-arrow."

Áka-*éla*- means "To fill," (as of a bucket with water).

Ót-*éla*- means "To throw away" (as to bale water out of a boat).

Óng *éla*- means "To throw water with the hands," (as in washing) "To splash."

The Prefix Óng- belongs to Group (1) and refers to hands, or feet understood.

Ig-*éla*- means "To put a fire out by pouring water on it."

The Ig- is here a Prefix of Group (1) referring to Ī-*dal*-da "Eye," also "Fire." See Alive, (of fuel).

Áb-*éla*- means "To wash another person's body by pouring water on it."

Áb- is here a Prefix of Group (1) referring to Áb-*chāō*-da "The body."

Ád-*éla*- means "To wash one's own body by pouring water on it."

(The difference between the two Prefixes Áb- and Ád- is here clearly shown.)

Akan-*éla*- means "To fill one's mouth with water."

'En-*éla*- means "To tell another person to fill something with "water."

Āīan-*éla*- means "To fill the ears with water."

(The above are excellent examples of the forces and use of the Prefixes.)

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Fill up (to).—The Root *Tépi* refers to the "filling up" of water vessels with water, and this meaning cannot be changed by the addition of Prefixes.

Filth.—The Root *Láda* primarily refers to the mud of mangrove swamps.

The Root *Gúj* means "Dirt" of any kind.

Filthy.—The Root *Yátara* primarily refers to "Muddy water."

Fin (a).—The Root *Wát* means "Fin," also "Wing."

The word *Wátapi*- "To soar," is derived from this Root, and is used of a flock of birds rising from trees.

Find (to).—The Root *Badali* meaning "Find" appears to take the Gender Prefix Ót- only.

Fine weather.—See Distinct. Also Dull.

Finger (a).—The Root *Kāūro* belongs to Group (1), and takes the Prefix Ón-. It means "Hand," "Finger," and "Toe."

The detail of the meaning is determined by the context.

Finger nail (a).—This Root *Bódo*, and the Root *Bódo* meaning "Sun" appear to be the same, but the Andamanese distinguish between them by delicate nuances of pronunciation which it is impossible for me to reproduce in writing.

In the *Púchikwár* language the word *Púte* "Sun," has the ú shorter than, and the t pronounced differently from, the ú and t in *Púte* "Finger nail," but the differences are very slight.

Fire (a).—The Root *Chápa* really means "Wood," hence "The wood from which the fire is made," hence "Fire." See Firewood.

But "Flame," besides its generic term of *Wúdama*-da, is also called *Chápa*-l'ĭ-*dal*-da.

Chápa "Firewood."

-l'ĭ- Conjunctional Infix.

Dal "Eye."

-da General Neun Suffix.

"The glowing eye in the wood." Hence "Fire."

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This is well shown in the following word in the vocabulary "To make a fire," *q. v.* The meaning of that is "To give the eye to the "firewood." "To cause the firewood to glow."

Fire-place (a).—The Andamanese do not have "Fire-places" in the English sense of the word, and by this term "The place of the fire," or "The place where the fire was, and will therefore be put again," is meant.

Chápa "Firewood."

-l'ig Conjunctional Infix.

Búg "Refuse," "Ashes," "Charred wood."

-da General Noun Suffix.

The meaning of the whole being, "The charred firewood."

Firm.—The Root *Chéba* means "Hard," as "Very hard wood."

As the Andamanese prefer to work in soft wood, and seldom use hard wood, *Chéba* is also used to mean, by inference, "Useless."

Another Root *Látawa* also means "Hard," and has the meaning of "Firm," because a tree which is *Látawa*-da cannot be shaken, or bent.

The Root *Chéba* alters its meanings according to the Prefixes used with it.

Ár-*chéba*-da refers to a tree, the roots of which are so "firmly" fixed into the ground, that it cannot be uprooted.

Áka-*chéba*-da "Teeth which are so "firmly" fixed in the jaw as to be incapable of extraction."

Ót-*chéba*-da "Fruits which are "hard," and therefore "unripe."

Áb-*chéba*-da.—This refers to the "hardness" of the body muscles of a man in good condition.

Áka-*chéba*-da also refers to "Deafness," literally "Hardness of hearing."

Fist (a).—The Root *Măŭtri* means "Clench."

Măŭtri-nga-da is a Verbal Substantive formed on that Root, meaning "The thing clenched," *i.e.*, "The fist."

Flap (to).—The Root *Pápia* means "Wave," as a bird waves or flaps his wings, as a man waves a fan, etc.

Íji-*pápia-* means "To flap the wings."

Aka-*pápia-* refers to the "Waving" of the hand across, and in front of, the body, which with the Andamanese is a gesture of refusal or dissent, and hence the word means "Refusal to allow a person to come near."

Ád-*pápia-* refers to "Fanning" the body with the hand, for coolness.

See the Root for "Fan" in *Púchikwár*, which is evidently allied.

Flash (a).—The Root *Béla* refers to the flashing of sparks, fire-flies, etc.

Flat.—*Língiriya*-da is the Adjective.

Yāō-da is a special name for a flat, cleared space in the jungle.

Búlúm-da is the flat, cleared place in the centre of a village on which the nightly dance takes place.

Flatten (to).—The Verb *Língiriya-* also means "To smoothen," as of a bow being polished or smoothed with a plane.

Flexible.—See the remarks on this word in Chapter V.

Fling (to).—The Root *Dépi* does not appear to take any Prefixes. *Pil* really means "Dead," or "A corpse;" possibly a dead body is thought of as "something to be thrown away."

Flip (to).—The Roots meaning "Flip" only take the Prefixes of Group (1) referring to the parts of the body flipped.

The origin of the two words appear to be:—

Tāūlgi-da is a species of wasp which, blundering about in the jungle in its flight, hits the Andamanese with light taps,

Hence "To flip," or "Tap lightly," is "To strike like a *Tāūlgi*-da."

Dāūrop appears to refer to the tapping sound of fingers on hollow wood. The Andamanese tap hollow trees to find grubs, or the combs of small black bees. Flipping a man's head produces the same sound, hence *Dāūrop-* has come to mean "To flip."

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Float (to).—The Root *Ódat* means "Float" referring to any object. It appears to take the Prefix Áka- only, and :—

Áka-*ódat*- means "To float with the water up to the neck," referring to human beings.

Flood-tide (the).—This is a Sentence.

E "Place."

-l'ár- Conjunctional Infix.

Bú "Fill."

-nga Verbal Substantive Suffix.

The meaning of the whole is "The place filled up," having reference to the tide rising and filling up the foreshore and creeks. See Ebb-tide (the).

Flow (to).—The Root *Chár* refers to the flowing of a brook, or of any stream of water, but not to the tide. *Chárat* means "A tide-rip," or "Current."

Fly (a).—Notice the rare terminal s of the equivalents in the *Púchikwár* and Āūkāū-*Júwōī* languages.

Fly (to).—The Root *Āīchata* means "A wing."

The Verb formed on this Root means "To use the wing," *i.e.*, "To fly."

This Root only takes two Prefixes :—

The Gender Prefix Ig- , Ig-*āīchata*- meaning "To fly."

and Ád-, Ád-*āīchata*- meaning "To soar," as an eagle does, with outstretched, motionless wings.

Flying fish (a).—The Andamanese are unable to give me any explanation of the word *Bīlichāō*, so I venture to offer two which have occurred to me.

Bīli may be allied to *Bīlawa* "A swift."

Chāō may be the same Root as *Chāō*-da "The body."

In which case the meaning of the whole word would be "(The fish) having a body (winged) like a swift."

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Chāō may also refer to *Júru-chāō*-da "the open sea," in which case the word would mean, "(The fish) (that flies over) the open sea, like a swift."

Foam (to).—See Boil (to).

Fold (to) —The Root *Kāūt* means "Fold," also "Fasten together by twisting rope round," "Twist," according to the Prefix used.

Ót-*kāūt*- means "To fold."

Ár-*kāūt*- means "To twist two cords together," as in making turtle rope.

Áka-*kāūt*- means "To coil a rope up."

Foliage.—The Root *Tong* means "A leaf."

"One leaf" is expressed by Óng-*tong*-da.

"Several leaves," or "Foliage" by Í-*tong*-da.

Follow (to).—The Root *Ólo* or *Āūlo* means "Second," or "After." Thus :—

Dó	*ng'*ár-	*ólo*	-ké.
I	thou	after	will.

"I will follow you."

The Prefix Ár- appears to be the Gender Prefix of this Root, and is the only Prefix used.

Fond of (to be).—The Root *Yámali* means "Fond of," and this meaning is modified by the addition of Prefixes.

Ig-*yámali*- means "To have affection for," (To be fond of with the eyes).

Áka-*yámali*-da means "A big eater," *i.e.*, a person who is "fond of" his food.

Ót-*yámali*-nga-da means "A person who works all day," or "One who is fond of his work."

Óng-*yámali*- means the same as Ót-*yámali*.

Fondle (to).—The Root *Lúrāīcha* means "Fondle," and the Prefixes added to it merely indicate the part fondled, and do not alter the meaning of the Root.

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Food.—The Root *Yát* means "Fish," but as this is a staple diet of the Andamanese it has come to mean "Food" generally.

Foolish.—The Root *Pícha* means "Foolish," "Stupid."
Múgú means "Forehead."
-t'ik- Conjunctional Infix.
Pícha "Stupid."
-da General Noun Suffix.
equivalent to the English "Blockhead."
Ig- Prefix of Group (1).
Pícha "Stupid."
-nga Verbal Substantive Suffix.
-da General Noun Suffix.
equivalent to the English "Foolish."
Pícha, *Pāūtal*, *Té*, and *Tàke*, have all the same meaning of "Stupid," but *Té* and *Tàke* also mean "Ignorant of."

The same word is used for "The sole of the foot," and "The palm of the hand."

Footprint (a).—The word for "Foot" is here given with what is probably a Pronominal Prefix meaning "His." "The print left by his (someone's) foot," being understood.

For ever.—See Always.

Forbid (to).—The Root *Kána* means "Forbid."
Áb-*kána*- means "To forbid a person doing something."
Áka-*kána*- means "To forbid a person speaking."
Ig-*kána*- means "To send a person away," "To forbid a person to be present."
See Anchor also.

Forcibly.—This is a Compound Word.
Gāūra means "Force."
-tek "By."

Forenoon (the).—This is a Sentence.
Bódo "The Sun."

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-l'ár- Conjunctional Infix.

ád- Prefix.

Lájāī . "Rise.'

-ké Tense Suffix.

The meaning of the whole being "The time of the rising of the sun." "The sun rises." This refers to the whole period of the sun's rising in the sky, not merely to "Sunrise."

Forget (to).—The Word *Kúklí* is here considered as a Root, but having regard to the equivalents in *Púchikwár*, Āūkāū-*Júwói*, and *Kol*, it is probably derived from *Kúk* "The heart," or "Mind," and *Lí* which has the meaning of "Finish," "Cease to be."

Thus *Kúk-lí-* means "To forget."

Óko-*lí-* means "To die."

("To cease to be in the mind," is equivalent to "To forget.")

Forgive (to).—This is a very peculiar word.

The Root *Jábag* means "Bad."

Jábagi- with the Prefix Eb- appears to mean "To condone the "evil done by a person," hence "To forgive."

Formerly.—This is a Compound formed of two Words of Group (5).

Kátin "Over there."

Wāī "Indeed."

In the Andamanese mind "The past," "Distance," "Going away from," appear to convey similar sensations.

Kátin wāī means "Over there," of place; "Formerly," of time.

Forsake (to).—See Abandon (to).

Forward.—Āūto-*lá* means "First," in contradistinction to Ár-*āūlo* which means "Second." Hence the "Forward" part of a canoe, or the "Person in front of the others," is looked upon as the "First." See Each.

Fragrant.—This is a Sentence.

Ót- Prefix.

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Āō "Odour."

Béringa-da "Good."

"Of good smell," *i.e.*, "Fragrant."

Fresh.—The root *Gói* means "New."

Fresh water.—The Root *Ína* means "Water" generally, and "Fresh water" as distinguished from "Salt water."

Béa means "Sweet, fresh water," fit for drinking.

Friend (a).—The word given really means "Two people who go about together," such people being presumably "Friends." See Adopt (to).

Frighten (to).—The Root *Yádi* means "Frighten," and only takes the Gender Prefix Ár- , referring to "animate things." (This Root must not be confounded with the Root *Yádi* meaning "A turtle.")

Front (the).—See Clear (to).

The Andamanese use the Word *Wálak* to mean "In front of," referring primarily to "Going, or looking, out of a hut into the *Búlúm* or "Cleared" dancing ground."

The front of a hut faces this "Cleared" space, and hence the word for "Cleared," comes to mean "The front."

In front.—See Forward.

Frown (a).—See Eyebrow.

The same equivalent is used as for "Eyebrow," a frown being "A wrinkling of the eyebrows."

In Āūkāū-*Júwōī* the word *Bōīch* meaning "Wrinkle" is introduced.

Frown (to).—Ig- is the Prefix of Group (1) proper to *Púña* "Eyebrow," (contracted euphonically from *Púñúr*).

Kátí- "To wrinkle," "To contract."

The meaning of the whole being, "To wrinkle, or contract the eyebrows."

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Fruit.—The Root *Chêta* means "Head," and the Andamanese consider that, as the Head is the most important part of a man, so the Fruit is the most important part of a tree. They recognise that in the Fruit is the seed from which a new tree can be grown.

Full.—This is the Past Participle of the Verb *Tépi-* "To fill up," *q.v.*

Half full.—The Root *Tápi* means "Light," "Not heavy," and the Andamanese consider that a bucket or basket which is only Half full would ordinarily be "Light."

Thus, an unripe cocoanut is full of milk and "Heavy," but a ripe nut is Ót-*tápi*-da "Light."

The meaning of this Root is not modified by the addition of Prefixes.

Full Moon.—This is a Compound Word.

Ógar "Moon."

Chāō "Big."

This adjective *Chāō* appears to be only used with a few words as :—

Júrú chāō.
Sea big. "The open sea."
Bódó chāō
Sun big. "Mid-day."
Ógar chāō
Moon big. "Full Moon."
Gúrúg chāō
Night big. "Midnight."
Érem chāō
Forest big. "Middle of the forest."

Game (a).—This is a Verbal Substantive formed on the Root *Áj* "Play."

Gape (to).—The rare final s is seen here in the *Púchikwár* and *Kol* equivalents.

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Get out of the way!—This is a Sentence.

Ng' Abbreviated Pronoun "Thou."

Ád- Prefix.

Óchāī- "Get out of the way!"

So used are the Andamanese to this phrase that at first they were unable to determine whether the Root was *Óchāī* or *Dóchāī*, and they often say *Dóchāī* when they mean "Get out of the way," which should be written as a slang expression 'd-*óchāī-*.

Giddy.—The Root *Léléka* means "Giddy," hence "Staggering from giddiness," and now "Drunk," (*i.e.*, "one who staggers from giddiness.")

This Root is not modified in meaning by the addition of Prefixes, and appears only to use those of Group (1) referring to the "Head." Ót- and Ig-.

Gills.—The Root *Yá* appears to have two meanings according to the two Prefixes used with it.

Ót-*yá*-da means "The back of the head," also "The under part of the bow of a canoe" (The part which would correspond to the forefoot in an English vessel).

Áka-*yá*-da means "The gills of a fish."

Girl (a).—The Root (or Roots), *Jádijóg* means "A young, unmarried woman," or "Girl," only, and takes the Gender Prefix Áb- only.

The Āūkāū-*Júwōī* have another equivalent *K'rāū-pīl* the derivation of which is obscure.

K'rāū is the name of a wood used for the handles of hand nets.

(These are used by women only.)

Pīl means "Dead," or "Thrown away."

A *Jádijóg* is a Girl who has arrived at the age of puberty.

Yóngi (which takes the Gender Prefix Ár- only), is a girl who has not arrived at the age of puberty, but is not a baby.

Glad.—This is a Sentence.

Kúk "The heart," or "Mind."

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-l'ár- Conjunctional Infix.

Wálakinyi means "to go outside," and is evidently a Compound of the words *Wál* or *Wálak* and *Kinyi*. See Clear.

-ré Tense Suffix.

The Sentence means "The heart goes outside," alluding, I imagine, to the sensations accompanying "gladness."

The Āūkāū-*Júwōī* simply use the words

Pāūk *dem* -chíkan.
Heart good Tense Suffix.

Glare (the).—The Root *Chál* appears to mean "Glare," or "Light," and refers to that emitted by the Sun, Moon, or Stars, also the to "Glare" from a furnace.

Ár- is the Gender Prefix of this Root, and a curious modification, (the only one), of the meaning of the Root is formed by the Prefix Áka-.

Áka-*chál*-da means "The pattern of anything in the form of an "Asterisk," or of the conventional drawing of a Star.

(*Note.*—Many words in the Vocabulary are given as Roots only, and these I do not comment upon as the exact meaning of the Root is given in the English column, and the Roots are not modified in meaning by the addition of Prefixes which may only refer to the class of articles they belong to as Gender Prefixes.)

Go. Go away!—In the second of these two words we find an Exclamation used in the Imperative mood as a Root of Group (5). In the first word we find this Exclamation used as a Verb, and belonging to Group (3).

Úchik in the Áka-*Béa*-da cannot, however, take a Tense Suffix, and the Adverb *Kátik* meaning "There," is used as the Verb "To go."

The words *Kátik óla dól* form a somewhat complicated Sentence:—

Kátik "There."
Óla "He." Really *Ól*-la.
Dól "I."

The whole meaning "I am going to that man over there." Hence "I am going away" (from where I am now).

Go together (to).—This is a Compound Word.
'Ákat- Pronominal Plural Prefix.
Pára "Equal," "Alike."
-lá- Conjunctional Infix.
Wíj- "To go."
The meaning of the whole being "People going alike," or "Together."
(The Pronominal Prefix is marked in the equivalents of this word in all five languages).

Let us go!—See Farewell.
This is a Plural form of *Kám wāī dól.*
Molōīchik meaning "We," or "Us," is the Plural form of *Dól* "I."
Observe the final s in the *Púchikwár*, Āūkāū-*Júwōī*, and *Kol* equivalents, and compare Mr. Ellis's statement, that "the South Andaman language is totally deficient in the hisses."

Go slowly!—*Ng'* Abbreviated Pronoun. "Thou."
Ára- Plural Prefix.
Dódó "Softly," "Slowly."
-ké Tense Suffix.

Go slowly (to).—*Dódó* "Slowly."
-ké Tense Suffix.
Wíj- "To go."

Go quickly!—*Úchik* "Go." (Exclamation).
Ár- Prefix.
Yéré "Quickly."
Go quickly (to).—Ár- Prefix.
Yéré "Quickly."
Wíj- "To go."

God.—The Word *Púluga*-da conveys to the Andamanese mind the idea of the Deity. He is an anthropomorphic Deity, but not so

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cruel as the Jehovah of the Israelites, or the Christian God of the Middle Ages. *Púlu*-ké means "to pour with rain," and there may be some connection between this Root and *Púluga*.

See Chapter VI.

Good-b'ye.—See Farewell.

Gradually.—The Root *Dódó* means "Slowly," "Gradually," "Softly."

Grasp (to).—The Root *Māūtri* refers to "Grasping anything," and "Clenching" the fist in doing so.

Púchú- means "To catch hold of" things generally.

Grasshopper (a).—With regard to the equivalent in the Āūkāū-*Júwōī* language, this appears to be really two words;

Kōīchè "Honey."

Pok "A certain insect;"

there being some fancied resemblance between "A Grasshopper," and the insect *Pok* which is found in Honeycombs.

Kōīchè-wáta-da is "A honey bee."

Grave (a).—This is a Compound Word.

Áb- Prefix of Group (1) referring to the Body.

É "Place."

-l'ig- Conjunctional Infix.

Báng-da "Hole."

The entire word meaning "The hole, the place for the body."

Grave (a) (full).—The Root *Búg* here refers to "Burying"

Búgú-da is "The place in which a person has been buried."

Grief.—This is a Compound Word.

Kúk "Heart," or "Mind."

Jábag "Bad."

-da General Noun Suffix.

"Heart bad," *i.e.*, "Sorrowful."

Grieve (to).—*Tekik* refers to actual "Weeping." *Búlab* refers

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to "A sad heart," but these differences are not always observed and both words appear to mean the same.

Grope (to).—See Feel (to). The word now given particularly refers to "Groping in the dark."

Ground (the).—The Root *Gara* means "Soil."

Ground (to).—See Aground.

Grow (to).—An Andamanese meeting a youngster after an interval of years would say :—

Ngó wálaga-ré!
You increased!
"How you have grown!"

Grown up.—This is really a Sentence.
'Á "He."
Wálaga "Grow," "Increase."
-ré Tense Suffix.
The whole meaning "He has finished growing."

Grunt (to).— Akan- is the Prefix referring to speech.
Bégich is the noise made by *Bé* or *Beg* "A pig."

Guide (to).—These are Compound Words.
É "Place."
-l'í- Conjunctional Infix.
Tán- "To tell," "To show," "To explain."
Ér "Place."
Tāīl- "To see."
Both these Words are used for "Showing the way in the jungle."
The second word is also used for "Guiding" at sea.
Tinga-l'ik-*pāō*- is also used to mean "To show the way in the jungle."
Tinga "Road."
-l'ik- Conjunctional Infix.
Nāō "To go," "To step."

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CHAPTER XII.

Analysis of the Words under Letters H., I., J., K., and L.

Hairless.—The Root *Tálatim* means "Bald," "Hairless."

It does not take any Prefixes but those of Group (1), referring to the parts of the body which are hairless.

Ót- referring to the "Head."

Ót-*tálatim*-da "Bald Head."

Áka-*tálatim*-da "Hairless chin."

Half.—The Root *Bá* means "Small."

The Andamanese do not understand accurate divisions, and speak of a Half as a part smaller than the whole.

Ót-*bá*-da means "A Half."

Áka-*bá*-da "Less than a Half." (A quarter or a third.)

Óng-*bá*-da is used of pregnant women, who are said to have a "small" child in them.

The word *Bá*-da is used to mean "A small child," or "Baby."

Halve (to).—The Root *Tāūwāī* means "Put apart," "Separate."

The Prefix Áka- is used of inanimate objects, and Ákan- of human beings.

Tár appears to be a Particle adding force to *Tāūwāī*.

The meaning of the whole word is "To put apart," "To separate," "To divide into portions."

Hammer (a).—The Compound Word used refers to the round stones used as Hammers by the Andamanese.

Tāili means "A stone."

Bana means "Round."

Hammer (to).—The two words given appear to have exactly the same meaning, and this meaning is not altered by the addition of Prefixes, which only indicate the class of articles Hammered.

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Hand, etc.—These words belong with their Prefixes to Group (1).

Back of the Hand (the).—The word given merely means "Back," and may refer to anything, the Andamanese leaving one to infer, from the context or gesture, what back is meant.

The word is more correctly rendered in the Ákar-*Bálé*.

Óng- Prefix of Group (1).

Kāūro "Hand."

-l'ár- Conjunctional Infix.

Káté "Back."

"The back of the hand."

In the same way *Élma*-da may mean either "The palm of the hand," or "The sole of the foot."

Handful (a).—The Root *Bāūngla*-da only takes the Gender Prefix Ót-.

The second equivalent given is a Sentence.

Ón- Prefix of Group (1).

Kāūro "Hand."

-l'ót- Conjunctional Infix.

Tépi-ré "Full." (Perfect of the Verb *Tépi*-).

The whole meaning "The hand full."

Handle (a).—The Root *Pára* means "The wooden handle of an Adze," and takes the Gender Prefix Ár- only.

It must not be confounded with the Root *Pára*- "Alike," which takes the Gender Prefix Áka-. Also the accented á in *Pára*, "Handle," is pronounced slightly longer than the accented á in *Pára* "Alike."

Handsome.—This is a Compound Word

Dála means "The whole human body."

(It also means a specially long-shaped body.)

Béringa-da means "Good."

The meaning of the whole being "Good, or nice body," and hence "Handsome."

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Dála is often used by the Andamanese as a nickname, *e g.*, Púnga *Dála* "Handsome Púnga," *Béringa*-da being always understood.

Good

Hang (to).—The Root *Lāūrupti* means "Tie round," "To bind by tying a cord round and round."

The Prefix Áka- of Group (1) refers to the "Throat," hence Áka-*lāūrupti*- means "To tie up by the throat," *i.e.*, "To Hang."

Ót-*lāūrupti*- means "To tie the iron point on to an arrow."

Hang up (to) —The Root *Ngāūtāūli* means "To tie" (in any way)

Ig-*ngāūtāūli*- means "To tie bundles up to the roof of a hut," hence "To hang up" generally.

Ót-*ngāūtāūli*- means "To string a bow."

As an instance of the ignorance of the Andamanese about the formation of their own language, while analysing the above word an Áka-*Béa*-da suggested Áb-*ngāūtāūli*- to me. Ó and Āū are often interchangeable, and the word he meant was Áb-*ngótoli*- meaning "To hook out crabs from beneath a stone with a stick," which probably is derived from the same Root as *Ngótowa*- "To Scratch." *Ngāū-tāūli*- does not take the Prefix Áb-.

Happy (to be).—This is a Compound Word.

Kúk- "Heart," or "Mind."

-l'ár- Conjunctional Infix.

Béringa "Good."

Hard.—*Chéba*-da. See Firm.

Ót-*kútú*-nga-da.—This is a Verbal Substantive formed on the Root *Kútú* which means "Difficult." "Not done quickly." It takes the Gender Prefix Ót- only.

Impossible.—This is a Compound Word.

Kúk "Heart," or "Mind."

-l'ár- Conjunctional Infix.

Kílé-nga-da.—A Verbal Substantive formed on the Root *Kílé* and conveying the idea of "Not wishing," (to go, or do), "Not able."

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The meaning of the whole is "The mind is not able to do it," or, "The heart does not wish to do it;" for when an Andamanese makes up his mind that he will not do anything it becomes *ipso facto* "Impossible" even if it is not actually so, and much and long coaxing is necessary to get him to alter his opinion.

Harpoon (a).—This is a Compound Word.

Kówāīa "The iron point of a Harpoon."

-l'áka- Conjunctional Infix.

Dút-nga-da.—Verbal Substantive formed on the Root *Dút* "Pierce."

The meaning of the whole is "The iron point for piercing with."

Harpoon (to).—The Roots *Dút* and *Járali* convey the same meaning of "Pierce," but *Dút* appears to have a Plural meaning and refer to several things "Pierced," whereas *Járali* has a singular meaning, and refers to one thing "Pierced." This distinction is not strictly observed.

Hate (to).—See Dislike (to).

Haul (to) (of a rope).—*Dāūkori-* means "To haul a rope."

Dāūk- means "To launch a canoe."

The meaning is the same in both words, for a canoe is not launched by being pushed into the water; the Andamanese seize its gunwale and walk forward, "pulling" the boat.

Haul up (to), (of a canoe).

Kág is a Root meaning "Beach," "Haul up on the shore."

It generally takes the Prefix Ōīyo which has a Plural sense giving the impression of several persons joining to haul up the canoe. Áka- is the Prefix used with this Root to mean "Approach the shore."

Áka-*kág*- refers to the turtle hunters returning with their canoe to the beach and disembarking The canoe "touches" the shore but is "hauled up" on it.

Ig-*kág*- refers to "Taking the captured turtle out of the canoe and hauling it up the beach"

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Ár-*kág*- means "To visit." It evidently refers to people coming from another place to one's hut by the shore, disembarking there, and visiting the inmates of the hut. The word only means "To visit by water." "To visit" by land is *Yāōga*- .

The word Ár-*kág*- is used when speaking of one's own actions.

Ákan-*kág* has a similar meaning, but is used when speaking of the actions of others.

Haze, Hazy.—The Root *Púlia* means "Cloud," "Mist," "Fog," "Haze." Some languages give the equivalent for "Hazy," as *Púlia-len* "Cloud-in."

Headache (a).—The equivalents given are Compound Words.

Chéta "Head."
-l'ót- Conjuntional Infix.
Yed-da "Sickness," or "Pain."
Tá "Bone," "Head."
-l'ár- Conjunctional Infix.
Yáb-da "Speech."

In the Second word the sense is evidently that the Head Aches or Throbs.

The word *Tá* is used in some languages for either "Head," or "Bone" generally, the skull being considered to be the principal bone in the human frame.

Headman (a).—See Chief (a).

Healed.—*Yélé*-ré is the Perfect Tense, or Past Participle, of the Verb *Yélé*- "To heal."

Yélé- also refers to meat, which, after it has been cooked, has been allowed to become quite cold.

It also means "A wound which has completely dried up, so as to only leave a scab."

The Prefixes attached to this Root do not modify its meaning, and only refer to the part healed, as :—

Aka-*yélé*-ré refers to a tooth which has been cured of aching.

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Healthy.—This is a Sentence.

Ab- Prefix of Group (1) referring to the Body generally.

Yed "Sickness," "Pain."

Yába-da "Not."

"Not sick," *i.e.*, "Healthy."

Hear (to).—The Root *Dāī* means "Understand," "Hear."

The Prefix Āian-, referring to "Hearing." emphasises the meaning of "Hear," and thus causes Āian-*dāī*- to mean "To listen."

"To listen to the particular speech of any person," is expressed by:—

Áka- . Prefix.

Tegi "Speech."

-l'í- Conjunctional Infix.

Dāī- "To listen."

Heart (the).—The Root *Āūna* refers to the "Heart," or "Lung," or apparently to "The Organ which expands and contracts," or "Throbs."

Kúk-t'ár-*bana*-da is the more detailed word for "Heart."

Kúk "The Heart."

-t'ár- Conjunctional Infix.

Bana-da "A round thing," referring to the shape of the muscular organ.

In the Ákar-*Bálé* we meet with a peculiar Infix—ráta. In Āūkāū-*Júwōī* and *Kol*

Pāūk or *Pok* "Heart."

Tāū or *Tōī* "Bone"

are given. The "Heart's bone," referring to the muscular or firm part of the organ.

Heat (to).—The Root *Úya* means "Hot," and is not altered in meaning by the addition of Prefixes, which only indicate the class of articles "Heated."

Ót-*úya*- means "To heat cold meat."

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Áka-*úya-* means " To heat a pot."
as *Búj-* l'áka- *úya-*
Cooking pot, Infix, to heat.

Heel (the).—The Root *Kúdúl* seems to mean " A thing which projects."

Tár-*kúdúl*-da means " The Heel."

Ót-*kúdúl*-da refers to the stump of a tree which has been left sticking out of the ground after the tree has been felled.

Óng-*kúdúl*-da also means " The Heel."

Tár- is used in the Plural sense, referring to " The Heels " of any number of persons, whereas Óng- refers to the " Heel " of one particular person only.

Height.—The Root *Lapana* really means " Long," but a long distance by land or sea is described as *Pála* " Far." A man on a hill is *Lapana*. Hence the word may be accurately translated as " High."

(It has no connection with the Urdu *Lamba* " Long, " though the words appear to be alike.)

Height.—The word *Laga* only means " Height " inferentially, for it really refers descriptively to the tree Dipterocarpus Laevis, and means that this tree has a tall, clean trunk, and no lower branches; that no creepers attach themselves to the stem or fall from the branches; hence the tree, which is really a very tall one, and is straight, appears to stand out in the forest as exceptionally tall, and the descriptive adjective *Laga,* which can only be applied to trees comes to mean " Height."

(Ig-*laga*-da must not be confounded with Ig-*lagada*-da, the latter word meaning " Newly arisen from sleep," also " An uneasy sleeper."

The Andamanese do not allow their sick to sleep much, for fear that in their sleep they should become worse. A sick man is described as Ig-*lagada*-da " One who is being continually aroused from, or prevented from, sleep.")

Helm (the).—The root *Giuda* means " Turn."

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Ar-*gíuda*-da is "The part which causes to turn" (of a canoe), "The helm."

Ót-*gíuda*-da "The twists given to the posts of hut when boring them into the earth."

Since the Andamanese have learnt to pull oars in the English fashion, feathering them, they have applied the word *Gíuda*-nga-da, "Turning," to this mode of pulling. Formerly they only paddled.

Hiccough (to).—The Root *Āūna* means "Throb." See Heart. *Āūna*-da also means "The lung," and the Andamanese appear to consider a Hiccough to be a spasm of the lung.

Hide (to).—The Root *Méré* "Hide" takes the Gender Prefix Ig-. Ăb-*méré*- means "To hide a man," Ăb- being here a Prefix of Group (1).

Ár-*méré*-nga-da means "A person who always hides things."

High.—The Root *Māūro* means "The sky." A very high hill appears to go up into the sky.

In the South Andaman the hills rise to 1,600 feet in height, and are often cloud-topped in the rainy season.

High-tide.—This is a Sentence.

Ér "Place," or "Country."

-l'ár- Conjunctional Infix.

t'ó- Prefix to *Tépé*.

Tépé-ré "Filled."

The whole meaning "The country filled with water." The creeks in the Andamans at high water give the surrounding land the appearance of being "Filled up," for the sea washes the leaves of the over-hanging trees. The word refers, of course, to what is called "The top of high water."

Hip (the).—The Root *Chāūrog* must not be confounded with another Root *Chāūrόg* "Tie up." See Faggot.

Hiss (to).—The Root *Siss* is evidently derived from the sound of a hiss, and is, I believe, the only word in Āka-*Béa*-da which has these clearly pronounced s's.

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It refers only to the hissing noise made by an Andamanese with his mouth when he wants to silence other Andamanese who are making a row.

Hit (to).—The three Roots used for the different kinds of "Hitting" are not modified in their meaning by the addition of Prefixes, and these only indicate the part of the body "Hit."

Tákalpí- means "To throw a stone at anything, and hit it." The equivalents of this word in *Púchikwár*, Āūkāū-*Júwōī*, and *Kol* mean also "To Hammer," *q.v.*

Hoarse (to be).—The Root *Lérwí* means "Hoarse," and takes the Gender Prefix Ig-. This Root is, in rapid speech, often confounded with *Léweri* which refers to objects "indistinctly seen," owing to their distance.

Hold (to).—The Root *Púchú* means "Catch hold of" things generally.

The Root *Ení* means also "Pick up."

Hole (a).—The Root *Jág* generally means "Crevice in a rock," and *Báng* means "Hole in the ground."

Hole (to make a).—*Réú-* See Bore (to).

The Root *Báng* means "Hole in the ground," and both *Jág* and *Báng* have but one equivalent *Póng* in *Púchikwár*, Āūkāū-*Júwōī*, and *Kol*. See Dig up (to).

Báng- means "to dig up" (of roots), as *Gónó báng-*
Yam to dig up.

Ina -l'ig- *báng-*
Water Infix to dig. "To dig a well, or waterhole."

Hollow.—The word Ār-*lúa*-da means "Empty," also "Finished." The sounds produced on tapping an empty bucket, or a hollow tree, are similar. Hence anything "Hollow" is spoken of as "Empty."

Honey (black).—Some description of this may be desirable.

The larger Andaman bee builds combs of white wax, fills them with yellow honey, and they are attached to the under side of the branches of trees.

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The smaller bee builds inside the hollow trunks of trees, or in the decayed holes in sound trees, (which holes the Andamanese say the bees make), and has combs of a reddish-black wax filled with a yellow honey.

Hook (a).—The Root *Ngáta* means "Hook," and *Ngáta*-nga-da is a Verbal Substantive formed on it, and means "The thing for hooking."

Hop (to).—The Root *Jóbó* "Hop," takes the Gender Prefix Ára- only, and is not to be confounded with the Root *Jóbó* "A Snake." The difference is shown by the equivalents in the other languages.

Jóbó- "To hop" is, in the Púchikwár, *Tek-*.

Jóbó-da "A Snake" is, in the Púchikwár, *Chúpe*-da.

How.—Many words are here given, all having much the same meanings, and belonging to Group (5).

"How big" may be literally translated "How much big."

"How long."

Píchíkàchá "How many."

Árlá-da "Days."

"How soon" is a more complicated phrase.

Án Interrogative Particle.

Kach "Coming."

Wāī "Indeed."

D' Euphonic.

Ár- Prefix.

Yéré "Quick," "Soon."

"Are you coming quickly," or "How soon."

How many.—This is expressed by *Tén tún*, the same words as express "How much" when no special things are mentioned in the same sentence.

Hug (to).—The Root *Nílib* means "Tying round tight."

"To hug" a person is "To put your arms round him."

Áka-*nílib*- "To tie tight round the throat."

Ót-nílib- "To tie up a bundle tight."

The Root *Púnú* means "To clasp the hands round."

Ót-púnú- "To embrace," as wrestlers do, in anger.

Áka-púnú—"To give milk to a baby." The mother squeezes her breast with her encircling hand to cause the milk to flow.

Hum (to).—This word is derived from *Téki* "Speech."

"Cry," "Howl," etc., are similarly derived.

Hunt (to).—The Root *Délé* refers to "Hunting land creatures on land."

Lóbí- really means "To pole," as a canoe or a punt is poled. When hunting turtle the Andamanese silently "pole" their canoes because the noise of paddling would frighten the turtle, and hence—

Yádi lóbí-

Turtle to pole means "To pole after turtle," *i.e.*, "To hunt turtle."

Fish are shot *Tāīj-* with a bow and arrows.

Hurry (to).—The Root *Yéré* means "Quick." The Verb formed on this Root is "To be quick," "To hurry."

Hurt (to).—The Root *Yed* means "Pain."

The Verb formed on this Root means "To cause pain," "To hurt."

Husband (a).—The first equivalent given simply means "A man."

The Root *Búla* means "Male," and an Andamanese woman says:—

*D'*áb-*búla*-da

"My man" as an English woman of the lower classes talks of "Her man."

A newly married man is called by his wife at first *D'*áb-*ík*-yáté.

D' Abbreviated Pronoun "My."

Áb- Prefix.

Ík "Took."

-Yátê .Perfect Tense Suffix.

"The man who took me," in allusion to the marriage customs of the Andamanese.

Hence a newly-married man is called by others,

"The person who has taken." The Prefix 'Áb- appears here to be Pronominal.

Hush!—Either "Be quiet," or "You be quiet," are indifferently used, the Ákar-*Bálé* and *Kol* using the latter.

Husk.—The Root *Āij* means "Skin."

Ót-*āij*-da "The husk" (of a coconut). Also "the skin," (of a fish).

Áka-*āij*-da "The bark of a tree."

Ig-*āij*-da "The eyelid" (the skin of the eye).

Hut (a).—The word *Cháng*-da is the name of a Cane with the leaves of which the Andamanese huts are thatched generally.

A hut thatched with these leaves comes thus to be called *Cháng*-da.

Búd-da is the generic term for "A hut" of any kind.

Idiot (an).—The Root *Pícha* means "Stupid," "Foolish."

Ig-*pícha*-da conveys the meaning of "He who is foolish."

Congenital idiots are almost unknown among the Andamanese, and Ig-*pícha*-da either means "A person who is generally stupid," (or dull of comprehension), or else is a term of abuse applied regarding a special action.

Idle.—The Root *Wélab* means "Tired," and, as an Andamanese who is tired will not do any work, it comes to mean "Idle," "Lazy."

If.—There is no actual Andamanese equivalent for the English "If."

Árik, properly an Exclamation, perhaps comes as near the meaning as any other word, but much depends on the tone in which the word is pronounced, and the context.

Ignite (to).—The Root *Jói* means "Burn," "Set fire to."

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This meaning is not modified by the addition of Prefixes, which only indicate the class of articles "burnt."

Āūko-*jói-* refers to "Setting fire to wood."

Ignorant (to be).—See Foolish.

Ill (to be).—The Root *Yed* means "Pain," "Illness."

Áb-*yed-* means "To be ill." Áb- is here a Prefix of Group (1) referring to the body.

Ill-tempered.—The Root *Rél* means "Angry," and takes the Gender Prefix Ig- only.

Tig-*rél*-da means "Angry," spoken of oneself.

Ig-*rél*-da means "Angry," spoken of another.

Imitate (to).—The Root *Tártél* (which may probably be a form of T'ár-*tél*), appears to mean "To do," something.

Ót-*tártél-* means "To act like another," *i.e.*, "To imitate another person's actions."

Áka-*tártél-* refers to the action of "measuring," and "fitting," the head of a harpoon into its socket in the shaft.

Óng-*tártél-* means "To 'teach'" "another how to make something, or (to) 'do' a certain piece of work."

Ár-*tártél-* refers to "measuring" waistbelts, and "fitting" them to the body.

Immediately.—*Ká* "That," *Gói* "New," is the literal meaning of the words.

Immodest.—This is a Compound Word.

Ót- Prefix.

Tek "Shame."

Yába-da "Not."

"Shame not." Hence Shameless.

If an Andamanese commits one of those few actions which his people consider to be immodest, they say to him "You have no shame." The Andamanese have few laws for the guidance of their lives, but they obey those few fairly well.

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Impertinent (to be).—The Root *Tédia* "Impertinence" only takes the Gender Prefix Ig-.

Impossible.—The translation of both the equivalents given is "Not possible."

Ád- Prefix.

Éra-nga "Doing."

-*Bá* Negative Suffix.

"Doing not."

Kíen "Thus."

Óda-nga "Doing."

Yába-da "Not."

"Thus not doing."

The translation of the *Púchikwár* and Āūkāū-*Júwōī* equivalents is "Thus it not."

Improve (to).—The Root *Tāūlób* means "Cut with an adze for the purpose of beautifying."

The Andamanese, after they have practically finished a canoe, or bucket, etc., will thin and improve its shape by a series of fine adze cuts, *Tāūlób-* ; and hence the word has come to mean "improve any inanimate object generally." Mental or moral improvement is scarcely understood by the Andamanese, and would be expressed by *Béringa-* "Make good."

Incessantly.—See Always.

Incomplete.—This is a Compound Word.

Ár- Prefix.

Lú "Finished."

-nga Verbal Substantive Suffix.

Yábà-da "Not."

"Not finished," or "Not finishing."

Incorrect.—The Andamanese express themselves plainly, and if anything is incorrectly done they at once say that it is *Jábag* "Bad," a forcible word.

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Indecent.—See Immodest.

Indian (an).—The word *Chāōga*-da refers to all races other than the Andamanese, which are not Negroid, (these being called *Jàrawa*-da, or more correctly *Jangil*), and not White, (these being described as "White,") See European (an.)

The Root *Chāōga* means "Ghost," or "Spirit," and the Andamanese appear to have thought that the natives of India who came to their shores were, from their lighter colour and straight hair, and possibly from their cruel behaviour, "Spirits," or "Devils." See Ancestors.

Érem Chāōga-la is "The Spirit of the Forest," who causes those diseases which are connected with life in the jungle, and some Andamanese pretend that they have seen him.

Indolent.—See Idle.

Industrious.—This is a Compound Word.

Ŏn- Prefix of Group (1), referring to "The Hands," and to work done by the hands.

Yóm-nga "Doing," "Working." A Verbal Substantive formed on the Root *Yóm*.

Dóga-da "Much."

"Doing much,"—"Working much." Hence "Industrious."

Infant (an).—The Root *Dérḗka* means "Small," and is hence applied to children, with the Prefix Áb- of Group (1) referring to the human body, as "The small body," *i.e.*, "The Baby."

Inform (to).—The Root *Tét* means "Tell," "Say."

Tár-*tét*-da means "News." "Information."

Inhabit (to).—The word *Búdú* is probably derived from the Root *Búd* "A hut."

The derivation of *Kāīch* is not known.

Inland.—This is a Sentence.

Érem "The Forest."

Chāō "Middle," or "Big."

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-len "In."
(For *Chāō* see the remarks on Full Moon.)
In the Āūkāū-*Júwōī* equivalent we have a longer Compound.
Tíwe "Place."
Tāūkal "Forest."
-táte- Conjunctional Infix.
P'rók "Middle," or "Big."
-en "In."

Innumerable.—Ár-*dúrú*-da means "All," "Very many," "A very large number."

Insane.—See Foolish.

Insert (to).—See Entrance; also Ascend (to).

Inside.—The Andamanese say that *Kóktár* is a Root signifying "Interior," with reference to the stomach principally.
Kóktár- *len.*
Interior in.
It appears to me as if the *Kúk-* in Āūkāū-*Júwōī*, and the *Kók* in Áka-*Béa*-da could be referred to *Kúk* "The Heart." *q.v.*
The *-an* or *-n* Suffix is the equivalent of *-len* "In."
The equivalent in *Kol* is obscure.

Inside out.—The Root *Kāīdlí* means "Turn," "Turn round."
Kāīdli-nga is a Verbal Substantive formed on this Root.
Ót-*kāīdli-* means "To turn inside out," as of a garment.
Ig-*kāīdli-* and
Áka-*kāīdli-* mean "To turn a person round."
Íjí-*kāīdli-* "To turn round of oneself." "Right, or left face."
Ár-*kāīdli-* "To turn a boat by her helm."
This has the same meaning as Ár-*gíuda-*. See Helm.

In shore.—The phrase Tāūko-*délé* is used of "Going along close to the shore," in a canoe. It appears to be a technical term.

Instead.—This is an Adverb formed on the Root *Gólāī* "Change," "Alter." See Alter (to).

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The Prefix Ót- is probably Pronominal, meaning "This thing is changed in the place of that."

Instruct (to).—The formation of the Words Tár-*chí*, Tár-*tét*, and Tár-*tek*, all of which mean "Say," "Tell," "Inform," "Instruct," would lead one to suppose that Tár- is a Prefix acting as a Particle, and giving special force to the Roots *Chí*, *Tét*, and *Tek*. Tár-*tél*- is another instance, meaning "Imitate."

Áka-tár-*tek*- means "To repeat," (like an echo).

Ig-tár-*tek*- means "To give a thing to one person in order that he may give it to a third person." "To pass a thing on from one person to another."

Ákan-tár-*tek*- means "To move one's residence from one place to another."

The meaning "Instruct" is probably arrived at as being "The passing of the words of one person on to another."

Insufficient.—The Root *Wódlí* means "Insufficiently long," as of a rope, etc.

The meaning is not altered by the addition of Prefixes.

Ár- Prefix.

Wódlí "Insufficient."

-ré Past Tense Suffix.

In the Ákar-*Bálé* equivalent the Past Tense Suffix is expressed by the letter -t , and the euphonic change of *Wódlí* into *Wódló*.

Intelligent.—See Clever.

Intend (to).—The Root *Ñáki* clearly means "Intend."

Ót-*ñáki*- and

Áka-*ñáki*- mean "To intend to go to another place."

Eb-*ñáki*- "To intend to make something."

'En-*ñáki*- "To tell another person that one intends to go somewhere."

Ákan-*ñáki*- "To intend, of one's own accord, to do something."

No other Prefixes appear to be used with this Root.

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Interfere (to).—Ón-teg-*chúpa-* appears principally to refer to that class of interference which consists of taking away the materials with which a person is working, and so preventing him from doing his work.

Interior (the).—See Inside.

Interpret (to).—This a Compound Word.

Yáb-nga.—A Verbal Substantive meaning "Saying," or "Talking," and formed on the Root *Yáb* "Speak," or "Say."

-l'í- Conjunctional Infix.

Tāī- "To explain."

"To explain what another is saying, to a third person."

Hence "To interpret." "To cause one person to understand the speech of another."

Interrupt (to).—This means "To interfere," in matters of speech only. See Interfere (to).

The same Root *Chépa* is common to both words in the *Púchikwár* language.

Itch (to).—The Root *Rútú* means "Itch."

Rútúngāīj-da means "Itching."

Rútúngáj-da means "The Itch."

These two words are evidently formed on a Verbal Substantive *Rútú*-nga "Itching," which again is formed on the Verb *Rútú-* "To itch."

Jack fruit (a).—The Andamanese say that *Kāītá* is one word.

Kāī means "A mango tree."

-í- might be a Conjunctional Infix.

Tá might mean "Seed" or "Bone."

I can perceive no other possible derivation for the word.

Jealous (to be). *Ik*-árá-*inga-* means "To forbid to go." A husband forbids his wife to go away from him because he is jealous of her, and suspects that she wishes to go away in order to prosecute

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an intrigue with another man. Hence the word comes to mean "To be jealous."

Jeer (to).—The Root *Yéngi* means "Laugh," "Jeer," "Joke."

Ót-*yéngi*- means "To laugh at another," "To jeer."

Ĭji-*yéngi*- refers to "Two people laughing together over a joke."

Jerk (a).—The Root *Ngáli* means "Jerk," and gives the idea of sudden unexpected motion. *Ngáli*-nga is the Verbal Substantive formed on this Root.

Áka-*ngáli*- means "To jerk."

There is another Root *Ngáli* meaning "Cut," and this takes the Prefixes of Group (1) only, they referring to the parts of the body "cut."

Join (to).—The Root *Ódó* appears to mean "Twine together."

Áka-*ódó*- refers to the "Twisting together" of two cords in making the turtle harpoon rope (*Bétmo*-da).

Aūko-tár-*ódó*- means "To join," as a ship's yard is spliced or fished, or as a splice is made in a rope, by twisting and tying with rope.

Tár- is here a Particle giving force to *Ódó*.

Joyful (to be).—This is a Compound Word.

Kúk "Heart," or "Mind."

-l'ár- Conjunctional Infix.

Béringa—"Good."

"To have a good mind;" hence "To be pleased," "glad," or "joyful."

Jump (to).—The words given here are obviously Compounds, though the Andamanese will have it that they are Roots, which would give us in the Aūkāū-*Júwōī* a five-syllabled Root, but I am unable to distinguish the Roots on which the words are compounded.

I have heard *Tá-ébal-pi*- given as the origin of *Tébalpi*- in Áka-*Béa*-da, but the Andamanese will not hear of this derivation, and the equivalents in the other languages do not bear it out.

Jump down (to).—The word *Tāūlpi* means "Descend."

Ákan-*tāūlpi*- means "To jump down."

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Ót-*tāūlpi-* refers to the "Jumping" on the back of a turtle with a harpoon, (the Andamanese mode of harpooning it).

Óng-*tāūlpi-* would mean "To go down stairs."

From the *Púchikwár* equivalent it would appear as if *Tāūlpi* and *Tébalpi* were closely allied.

Jungle-dweller (a) —The Andamanese give me the derivation of this term, which is apparently a very ancient one, as :—

Érem "The forest," or "Country."

Tága "A certain kind of tree which grows in the interior of the forest, and does not grow on the coast."

Hence "The people who dwell in the country among the trees," *i.e.*, "The people who dwell in the jungle", as distinguished from "The people who dwell on the coast." See "Coast-dweller."

Tága-da also means "a platform," and there may be a reference to a custom among some of the jungle-dwelling Septs of erecting platforms on trees near their villages to serve as Watch-towers.

Just as.—*Kichikan* "Thus."

Wāī "Indeed."

Just now.—*Ká* "That."

Góí "New."

"Immediately." "Just now."

Keen.—The Root *Nāīchama* means "Pointed," "Sharp."

The meaning of this Root is not affected by the addition of Prefixes, which only indicate the classes of articles which are "Pointed."

Keen-eared.—The Root *Dāī* means "Hear."

Dāī-nga is a Verbal Substantive formed on this Root, and means "Hearing."

Ī-*dāī*-nga-da may mean "A listener," "One who is hearing," or, from the context, "One who is keen-eared," though perhaps

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Ī-*dāī*-nga *béringa*-da expresses this better.
Hearing well.

Keen-sighted.—The Root *Lu* "See," "Perceive," must not be confounded with the Root *Lú* "Finish," "End."

The Root takes the Gender Prefix Áb-

Ád-*lú*-ré is a word recently coined by the Andamanese to mean "Reflected," "See one's reflection in a mirror."

Lú- is a Verb meaning "To know," "To perceive."

Kick (to).—The Root *Dúruga* means "Strike" (with the foot).

Áb-*dúruga*- means "To kick."

The different Prefixes taken by this Root are of Group (1), and only refer to the part of the human body which is kicked.

Kidneys (the).—In Ákar-*Bálé* the word for Kidneys is qualified by the explicator *Bana* meaning "Round."

Kill (to).—The Root *Lí* means "Die," and takes the Gender Prefix Óko- only.

Ōiyo-óko-*lí*- "To cause another to die," is the correct equivalent for "To kill," but the Andamanese often use Óko-*lí*- to mean "To kill."

Kind (to be).—In addition to the two equivalents given Ig-*yámali*- means "To be kind" see Fond of (to be).

For the derivation and use of Ót-*yúbúr*-da see Chief (a). This word having from "A rich man," come to mean "A Chief," is now turned into a Verb applying to the duties of a Chief, *viz.*, "To be kind to his people." The use of the word in this sense throws considerable light on the relations of the Andamanese with their Chiefs, who are evidently expected to be kind to, and look after their people.

The Root *Dúbú* means "Fondle," "Caress," "Good behaviour."

Ig-*dúbú*-da is "A quiet, well-behaved person."

Ár-*dúbú*-da refers to the fondling of babies to keep them from crying.

Ákan-*dúbú*-da refers to friendship between two people,

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Kinsman (a).—The word *Ngíjí* appears to me to be a Compound of an abbreviated Pronoun with a Prefix, *Ng*'íjí, and may mean "Our," "Belonging to us."

The Prefix Áb- is probably Pronominal. See Aborigines.

Kiss (a).—The Root *Lúchú* means "Kiss" and is not modified in meaning by the addition of Prefixes, which, when added, belong to Group (1), and indicate the part kissed.

Lúchú-nga-da is, of course, a Verbal Substantive formed on the Root *Lúchú*.

It is curious that the Andamanese kiss their children but not their wives. Kisses with them are signs of affection, not of passion.

Knee-cap (the).—This is a Compound Word.

Ló "The knee."

-l'āūko- Conjunctional Infix.

Kélédim "The knee-cap."

-da General Noun Suffix.

Kélédim-da is also the name of a small root of the yam species eaten by the Andamanese, who detect a resemblance in shape between it and the Knee-cap.

Kneel (to).—This is a Compound Word.

Ló "The Knee."

-l'āūko- Conjunctional Infix.

Gódoli- "To break."

The action of kneeling appears to have suggested to the Andamanese that the knee was broken.

The Verb *Gódoli-* is used to mean "To break," with regard to the breaking of rotten wood, the breaking off from their branches of fruit, etc.

Knife (a).—The Word *Chāū*-da refers to the Cane or Wooden Knife used by the Andamanese, and not to the Iron Knife, the name of which is *Kāūno*-da.

Knock (to).—*Tāī* is the word for Hammer, *q. v.*

To Knock, and To Hammer are the same to the Andamanese.

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Knock down (to).—The Root *Wédāi* means "Throw down."

Ót-*wédāi*- "To throw, or roll rocks down a hill."

Íjí-*wédāi*- refers to a man who is sitting on the ground, and falls over on his side of his own accord.

Áb-*wédāi*- "To push another man down."

Ár-*wédāi*- "To knock, or push a man down."

Knot (a).—The Root *Góba* means "A swelling," or "Lump," of any kind, either in wood, or flesh, or any other material. *Rāūni*-nga-da is the Verbal Substantive formed on the Root *Rāūni* "Tie." It means "A thing tied," *i.e.*, "A knot."

The Verb *Rāūni*- means "To tie up," "To fasten, by tying round."

Know (to).—In the *Púchikwár*, Āūkāū-*Júwōi*, and *Kol* languages the same equivalent is given for Know (to), as for Hear (to).

Labour (to).—See Able (to be).

Labour (childbirth).—The Root *Yár* is said to mean "Ready to be born." It takes the Gender Prefix Óto- and the Prefix Áb- of Group (1).

Yár-nga is a Verbal Substantive, but the Verb Ád-*gin*- is more often used than Óto-*yár*-.

The Root *Gin* refers to the process of Childbirth.

Ad-*gin*- means "To give birth."

Áka-*gin*- means "To make a bucket."

(*Gin* may therefore be held to mean "Make," "Produce.")

An Andamanese bucket is cut with a special tool out of a log and the last cuttings at the inside edges, to which Áka-*gin*- applies, are very delicate work.

Lad (a).—The Root *Kádaka* means "A lad" of about 12 to 16 years of age; and is a title given to youths until they are initiated (*i.e.*, eat turtle, or pig, after the fast,) and become young men, when they are at first called *Már Gúma*.

This Root takes the Gender Prefix Aka- only.

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Lame.—See Cripple (a).

Land (to).—The Root *Tāūlpi* means "Descend," "Step down."

"To land" is "To step down" out of a canoe.

See Disembark (to).

By land.—See In shore.

Language.—The Root *Tegi* means "Sound."

Ót-*tegi*-da means "A sound."

Áka-*tegi*-da means "Speech," or "Language."

The Root *Téki* has almost the same meaning, and is very closely allied.

Perhaps, while *Tegi*-da means "Articulate speech," *Téki*-da means "Inarticulate noises."

Lap (to).—The Root *Púlúch* means "Lick," and the Andamanese recognise the actions of "Lapping," and of "Licking," as being alike.

Lap (the).—The *Púchikwār*, Āūkāū-*Júwōi*, and *Kol* languages have the equivalent for this word as "Lap bone," *i.e.*, "Thigh Bone." *Pāīcha* means "The flesh on the front part of the thighs."

Lap (to sit on the).—See Aground.

Last (the).—This is a Compound Word.

Tár- Prefix, acting as a Particle.

Āūlo "Afterwards."

-len "In."

"In the future," would be an accurate rendering.

Last night.—This is a Compound Word.

Gúrúg "The night."

L'*éáté* "Done." "Past."

Late.—The Root *Góli* has, as is shown by the equivalents in the other languages, a connection with the Root *Gólāī* "Change," "Alter."

Góli- means "To be late."

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Góli-nga-da is the Verbal Substantive formed on this Verb.

Góli- takes the Gender Prefix Ig-.

Āūto-*góli*- means "To say farewell," with reference to the fact that the Andamanese linger long over their Adieux.

(Leech's caricature of two young women saying good-b'ye at the door of an omnibus is also true of Andamanese nature, and the Andamanese recognise the fact by having the same Verb to mean "To say farewell," and "To be late").

Later on.—Tár- Particle Prefix.

Āūlo "Afterwards." "Behind."

-*lik* "By."

See Last.—In all the languages the words are identical, except for the changes in the Postposition.

Laugh (to).—The Root *Yéngek* means "Laugh," and is allied to the Root *Yéngi* "Jeer," "Joke," and also to the word *Yéngati*-da "A lie." *Yéngek*- takes the Gender Prefix Ót- .

Ig-*yéngek*- means "To laugh at another person."

Launch (to).—The Root *Júmú* means "Throw into the water." It takes the Gender Prefix Āūt- , and it also takes Prefixes of Group (1) referring to parts of the body put into the water.

Lay an egg (to).—This is a Compound Word.

Māūlo "Egg."

Wéjé- "Come out." "Get rid of."

Lazy (to be).—See Idle.

Lead (to). Ót-*lá* means "First."

Ót-*lá*- means "To go first." Hence "To lead."

Leaf apron (a).—This is the bundle of leaves, one on top of another to the number of five, which is worn by the Andamanese women over their genitals.

The name *Óbúnga*-da refers to the Apron, the leaf being that of the *Dógota*-da tree (Mimusops littoralis).

The leaves of the *Kéred*-da (Sterculia sp.), are also used.

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Leaf umbrella (a).—This is a Compound Word.

Kápa "A leaf of a palm, (Licuala sp.), which is used by the Andamanese as a wrapper for their property.

Ját-nga.—A Verbal Substantive formed on the Verb *Ját*- "To sew;" the umbrellas having the divisions of the fronds stitched together.

-da General Noun Suffix.

The whole leaf forms an Umbrella about 2 feet 6 inches in diameter which the Andamanese use in rain, and, very rarely, in very hot sun.

Lean (to).—The Root *Bigidi,* appears to refer to wood, trees, posts, etc.

Chóngoli refers particularly to human beings.

Lean against (to).—The Root *Tegemi* refers to any article, animate or inanimate, leaning against any other. (*Teg* or *Tăg* "A bed" is allied.)

Leap (to).—See Jump (to).

Leave go (to).—See Abandon (to).

Thigh (the).—This is the same word as Lap, *q. v.*

Chăŭrog-da means "The hip."

Calf of the leg (the).—This is a Compound Word.
Áb- Prefix of Group (1).
Chálta "Shin."
Dama "Flesh."
-da General Noun Suffix.
"The flesh of the shin."
(The usual Conjunctional Infix is often omitted, as in this instance, in the Áka-*Béa*-da .)

Shin (the).—Áb-*tá*-da. This really means "The bone," and is used of the lower part of the leg from the knee to the ankle.

Áb-*chálta*-da means "The shin bone."

Less.—The Root *Kétima* means "Little."

'En- is here Pronominal, and the whole has the force of "Than it, a little," *i.e.*, "less" than something else.

Let (to).—Tí-*tán*- means "To permit," "To tell," "To send away."

Let go (to).—See Abandon (to).

The Prefix Eb- is probably Pronominal, the meaning of the whole being "Let it go."

'Eb-tót-*máni*- seems to me to be euphonic for "'Ébet-ót-*máni*-."

'Ébet- is a Plural Pronominal Prefix.

Lie (to).—The Root *Yéngat* "Lie," appears to be related to *Yéngi* "Jeer," "Joke," and *Yéngek* "Laugh."

The Andamanese, far from thinking that "many a true word is spoken in jest," are of opinion that all jests are lies.

Yéngati-da appears to be "A jesting lie." (A "Fish story.")

Tédi-da is "A deliberate lie."

(The *Púchikwár*, Āūkāū-*Júwōī*, and *Kol* languages have the same equivalents for both words.)

Yéngati- takes the Prefix Ákan- , referring to human speech, as a Gender Prefix.

Lie down (to)—The Root *Bálagi* means "Prostrate," and may refer to human beings lying on their sides, fallen trees, etc., according to the Prefix used.

The Root *Bógi* means "Lie with the face downwards," and by "The face," either the human face, or the front, or upper, or more important part of anything is to be understood.

Bógi may also mean "Upside down."

The Root *Chálāī* means "Lie on the back," and has the opposite meaning to *Bógi*.

Lifeless.—Āūko-*lí*-ré is the Perfect Tense of the Verb Āūko-*lí*- "To die."

(The Ákar-*Bálé* give the Perfect Tense Suffix here in -t , Āūko-*lí*- , Āūko-*lí*-t.)

Lift (to). The Root *Kátami* refers to "One person lifting any article," and takes the Gender Prefix Áb-.

The Ákar-*Bálé* use *Dāūkori* for "Lift," or "Pull," but it is generally understood to mean the latter.

The Root *Kúrudāī* refers to a number of people doing any one thing together, and not especially to "Lifting." If one man frightens a camp at night and all the people in it run away, they are said to have Ár-*kúrudāī*-ré. "Run away together."

In the Ákar-*Bálé* the Prefix Ár- is shown to have reference to the Plural number by the full Ár-*dírí* "All" being introduced.

Light. (Not dark).—This is a Compound Word.
Ér "Place," or "Country."
-l'í- Conjunctional Infix.
Dáwia "Light," "Dawn," "Transparent."
-da General Noun Suffix.
"The place is light."

Light (to). The Root *Jói* means "Set fire to."
Āūko-*jói*- means "To burn," "To set a light to."

Light. (Not heavy).—With reference to this word the Andamanese often use the negative phrase *Wóma-* *bá* when they mean
Light not
"Heavy."

The ordinary word for "Heavy," is *Íama*-da.

Like (to).—See Fond of (to be). The "Like" in this instance is intended to refer to food.

Ig-*yámali*- means "To have affection for."
Āūko-*pōīchati*- refers to food.
Ig-*pōīchati*- means "To have affection for."

The Root *Bōīch* which is here used in the *Púchikwár*, and Āūkāū-*Júwōī* languages, occurs in the languages of the North Andaman Group of tribes with the meaning of "Carnal Desires," "Lust."

Like.—*Kichikan wāī*-da means "Thus," "In this manner;" more with reference to abstract things.

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Áka-*pára*-da means "Alike," "Similar to," "On a par with."

Nāīkan means "Like a pattern," "Thus," "In this manner," more with reference to material things.

Likewise.—The literal translation of *Ól-bédig* is:—

Ól "He." *Bédig* "And."

I.e., "Also," "Likewise."

Limp (to).—The Root *Gágia* means "Limp," "Waddle," or "Walk in any abnormal manner," also "Inability to act normally."

Ót-*gágia*- means "To limp."

Áka-*gágia*- means "Unable to speak," (owing to injury to, or a sore on, the angle of the jaws).

Ár-*gágia*- means "To walk in a waddling manner," "To Waddle."

The Ár- is a Prefix of Group (1), and the reason for the waddling is, sores in the fork, or anus, to which Ár- refers.

Listen (to).—The Root *Dāī* means Hear, *q. v.*

Little.—*Kétia* as an Adjective means "Small;" as a Substantive "Little."

There is a seeming, but not real, resemblance between the *Chótê* of the Āūkāū-*Júwōī* meaning "Little," and the *Chhóta* of Urdu with the same meaning.

Live (to).—A more correct rendering of Ig-*áti*- would be "To be alive."

Ig- is here a Gender Prefix, and the Root *Áti* "Alive," is not modified in meaning by the use of Prefixes.

Lobe of the ear (the).—This is a Compound Word.

Púkú (or *Póko*,) "The ear." This Root takes the Prefix.

Ig- of Group (1).

-l'ár- Conjunctional Infix.

Déréka "Small part."

-da General Noun Suffix.

The Lobe is called "The small piece (belonging to), the ear."

Log (a).—This is a Compound Word.

Pútú "Wood." This Root does not take any Prefix.

-l'ót- Conjunctional Infix.

Jódama "A piece."

"A piece of wood," *i.e.*, "Not an entire tree." Hence "A log."

How long ago.—This Sentence is literally "How many days past."

Píchikachá "How many."

Árlá "Days."

L'*éáté* "Finished."

Look! This is a Sentence.

Káto (Shortened euphonically to Kát), "There,"

Ig- Gender Prefix.

Bádig- "To look," "To see."

Look sharp!—The word Ár-*yéré* means "Quickly," and is used in an Imperative form by the Andamanese to mean "Be quick." In this instance the *Kol* use a Plural Pronominal Prefix, *Ng*'am-. "You."

Loose.—The Root *Yáragap* means "Loose," "Slack," "Not tight"

It takes the Gender Prefix Ig- , and is not modified in meaning by the addition of other Prefixes.

Lop-sided.—The Root *Téka* means "Crooked."

Chāūngolí- means "To lean."

Lose (to).—The Root *Núyāī* means "Lose," and appears to take the Gender Prefix Ót- or Āūto- only.

The *Púchikwár*, Āụkāū-*Júwōī*, and *Kol* languages have as the equivalent for "Lose," the Root *Póye* "Not" used as a Verb, the meaning being "Have not got," "Is not," referring to some article formerly in one's possession.

Lose one's way (to).—The three equivalents given are all Compound Words.

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Tinga "The path," "The road."

-l'íjí- or, -l'ăŭto- Conjunctional Infixes.

Kúklí- "To forget." See Forget.

The equivalents in *Púchikwár*, Ăŭkăŭ-*Júwōĭ*, and *Kol*, of *Tinga*-l'íjí-*kúklí-* are longer and more complicated, and illustrate the derivation of the word *Kúklí*.

Tăieng "The path," "The road."

-l'íchí-, -l'íchè-, -k'íchè- Conjunctional Infixes.

Păŭ, *Pok*, "Heart," or "Mind."

-l'í- , -le- , -ker- Conjunctional Infixes.

Líye- , *Líyer-* , *Líer-* "To pass out of." "To cease to be."

The meaning of the whole being, "The road has passed out of the mind," (or memory).

Núyăĭ- means "To lose."

Tinga-l'ăŭto-*núyăĭ-* means literally "To lose one's way."

The Root *Chátak* especially refers to "losing one's way in the jungle," and the Verb *Chátak-* might be used by itself to mean "To lose one's way."

Loud.—The Prefix Ákan- refers to speech, and intensifies the Root *Gúrú* which means "A loud noise."

Love—The Root *Dúbú* means "Affection."

The Root *Gád* means "Think of." "Remember." It is generally used to mean "Think of lustfully."

Lover (a).—The Root *Păŭl* means "Friendship between an unmarried man and an unmarried woman" principally, but also means "Friendship" between any man and any woman. By "Friendship" in these cases, "Sexual love" is always meant.

The Friendship between two Andamanese men is spoken of as Ár-*jópi*-nga , (from the Root *Jópi* "A couple," *q. v.*)

An Andamanese man speaks of his friend as *D'ár-jópi*-nga-da "My duplicate," (like the American "Partner," of the mines,) also as an English husband calls his wife his "Better half." The privileges of an Andamanese lover are extensive. A bachelor fails in

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love with a spinster, and has connexion with her; if she becomes pregnant he is bound to marry her, but if she does not become pregnant it by no means follows that he marries his first love.

Before marriage there is practically "free love" among the Andamanese, after marriage the bond of chastity is drawn fairly tight, but not inconveniently so.

Low tide.—See Ebb-tide, and Ebb (to).

Low.—The Root *Jódama* means "A piece." Hence when anything is so "low" in size as to occasion remark, the Andamanese look upon it as only "a part," or "a piece," of what the whole should have been.

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CHAPTER XIII.

Analysis of the Words under Letters M. N. O. P. and Q.

MAD (to be).—The Root *Pícha* means "Foolish," "Stupid," also "Mad."

Cases of madness are rare among the Andamanese. Homicidal mania is the form which sometimes occurs, and very rarely one finds a partial imbecile.

Make (to).—The different equivalents given describe the different actions in making various things.

Kóp- means "To cut," with an adze.

Tépi- means "To weave," or "To plait," as the thatch of a hut, a basket, etc.

Pát- means "To roll up," as in making a torch, when the pounded resin and dried leaves are rolled up tightly together.

Pāūr- is the action of "Planing" with a pig's tusk.

Make a noise (to).—The Root *Yála* means "Shout," "Cry out loudly."

Make a mistake (to).—The Root *Chàli* means "Make a mistake," and its meaning is not modified by the addition of Prefixes, which only indicate the class of articles regarding which a mistake has been made, as :—

Áka-*chàli-* "To put the needle in the wrong mesh," in netting.

Make ready (to).—It is difficult to understand the exact meaning of the Root *Támi.*

Ár-*támi-* means "To make ready," to do anything.

Ōiyón-*támi-* means "To stop always in one place."

It is probable that *Támi* is a Root meaning "To make ready," which takes the Gender Prefix Ár- only : and that Ōiyón-*támi-*

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is a Verbal form of Ón-*tám* "Always," *q.v.*, an entirely different word.

Male.—The Root *Búla* means "Male."

The Prefix Áb- belongs to Group (1), and refers to the Human Body, hence Áb-*búla*-da means "A male human being," *i.e.*, "A man."

Married man (a).—The equivalents in Āūkāū-*Júwōi*, besides meaning "A married man," also mean "An elder brother;" by what process of reasoning I am unable to say, unless that the elder brother usually marries before the younger.

Ch'lóko means "A married man with children."

Tál means "Elder," "Bigger."

An Andamanese is scarcely considered to be married until he is the parent of a child, and until his wife has borne a child the marriage can be dissolved; it is very rarely dissolved after a child has been born.

Unmarried man (an).—The *Púchikwár*, Āūkāū-*Júwōi*, and *Kol* languages give as the equivalent, "A newly-made bachelor."

An Andamanese man only becomes *Wára* after his initiation, (he is a boy, see Lad, before), and a *Wára-kúi* means "One who has been recently initiated."

Wára "Bachelor."

Kúi "New."

Mango tree (a).—This and the subsequent words are Compounds.

Kāī "Mango."

-l'áka- Conjunctional Infix.

Táng-da "A tree."

Mangrove swamp (a).—The names of two species of Mangrove trees are here given as the equivalents, for a Mangrove swamp is a Forest of Mangrove trees, growing, as these always do, in a swamp of black fetid mud, the Andamanese name for which is *Láb*-da.

In this manner.—This, and many of the following words are

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compounded of Roots of Group (5) which are incapable of modification or alteration.

Many. Too many.—The Andamanese have no definite ideas on this subject, and use generically the Root *Dúrú* meaning "All," or "Very many."

Mark (a).—The Root *Pāülo* means "Mark," "Scar," "Cicatrix," and is not modified in meaning by the addition of Prefixes, which only serve to indicate the parts of the body, or classes of articles on which the "Mark" is.

Newly married.—The first equivalent given is a Compound Word

Wéred means "Married."

Gói "New."

-da General Noun Suffix.

The second word *Teg* means "Bed," and has the same reference as the English saying that newly married people have been "Bedded."

Marrow (the). The Root *Mún* means "Brain," "Marrow," "Matter," "Pus."

Marry (to).—The Root *Éni* means "Take."

The Prefix Ád- has the force of "Of one's own accord," referring to human beings. The whole word is thus:—

"To take a human being willingly," hence "To marry."

Ót-*éni*- means "To catch hold of a thing."

Ig-*éni*- means "To press the forehead with the hands," (in order to cure a headache). Ig- is here a Prefix of Group (1).

Marsh.—See Mangrove mud.

Mat (a).—The Andamanese make a mat of thin strips of cane bark tied together by string, in lines like the slats of a Venetian blind, and not interwoven. On these they sleep.

What is the matter? The real meaning of—

Míchiba-ré is "What has happened?"

Míchiba-ké means "What is it?" "What do you want?"

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In this case a Root of Group (5) is used as a Verb, but such instances are rare.

No Matter !—*Úchin* is an Exclamation having varied meanings according to the context. *Dá*-ké means "Do not."
The meaning of the whole word is "Never mind."

Meat.—The Root *Dama* means "Flesh" of any kind.

Melancholy (to be).—This is a Compound Word.
Kúk "Heart," or "Mind." (This word generally takes the Prefix Ót- of Group (1).)
-l'ár- Conjunctional Infix.
Jábagi- "To be bad." Derived from the Root *Jábag* "Bad."

Melt (to).—The Root *Púlāīji* appears to mean "Mingle."
Āūto-*púlāīji-* means "To melt," as salt mingles with water.
Ig-*púlāīji-* means "To mix together," as of pigments with oil.

Menace (to).—The Root *Ána* means "Angry."
Ĭj-*ána-* means "To be angry with another," "To threaten," "To menace."

Mend (to).—The Root *Béringa* means "Good."
The Verb *Béringa-* means "To make good," hence "To mend."
The Root *Yóbla* means "Repair."
Ót-*yóbla-* means "To repair thatch."
Āūko-*yóbla-* means "To repair a canoe," or other wooden thing.
Ig-*yóbla-* means "To mend the corner of a hut."
'En-*yóbla-* "To mend another's house."

Menses (the).—The words *Tála-tóng* literally mean "The leaves of the trees."
This is really an euphemism, and requires a short explanation with reference to the customs of the Andamanese.
When an Andamanese girl menstruates she is said "To break," *Kújúri-*; and at her first menstruation a Flower Name is given to her, being chosen from the name of that one of certain trees which happens at that time to be in flower. See Chapter IV. The

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Andamanese thus call the Menses "The Leaves," just as the English have a coarse expression, "The Flowers," with the same meaning.

Mesh (a).—This is the same word as for "Eye." The Andamanese appear to consider the meshes of a net as so many eyes.

Micturate (to).—The Root *Ũlú* means "Urine," hence the Verb *Ũlú-* means "To void urine."

Mid-day. Midnight.—See Full Moon.

Middle (in the).—This is a Compound Word.
Múgú means "Forehead," "Front."
Chál means "Middle."
-lén "In."
The whole has the force of "In the middle."
For the meaning of another Root *Chál*, see Glare.

Milk.—This is a Compound Word.
Kám "The breast."
Bāis-da "Juice."
"Breast-juice," a forcible and plain equivalent for the English word.

Never mind!—See No matter!

Miscarriage (to have a).—The Root *Kéria* appears to refer to the state of a child in the womb.
Ót-*kéria-* means "To have a miscarriage."
Ab-*kéria*-da means "A caul."
Ót- and Áb- appear to be the only Prefixes taken with this Root.

Mislay (to).—See Lose (to).

Mislead (to).—The Root *Yóya* means "Frighten," "Mislead," "Affect injuriously" (by a mental process only).
The Gender Prefix Ár- appears to be the only Prefix taken by this Root.

Misplace (to).—The Root *Jíalpi* means "Move from one place to another."

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Ár-tó-*jíalpi-* "To misplace," *i.e.*, "To move a thing from its place, and forget to where it has been moved."

Áb-tó-*jíalpi-* "To move a man from one place to another." "To put a man on one side."

Miss (to).—The Roots *Láma* and *Lákachi* refer to missing a person, or thing, with an arrow. They are not modified in meaning by the addition of Prefixes. *Lámāī* is an allied Root, meaning "Missed," "Ran away," "Vanished." *Lámia* is another allied Root with a similar meaning.

Mistake (to make a).—The Root *Éché* means "Spoil," and hence "Make a mistake" in doing anything whereby it is unfavourably affected.

Prefixes do not affect the meaning of this Root, and merely indicate the classes of articles spoilt, as:—

Áka-*éché-* "To make a mistake," in cutting the bow of a canoe, and thus "To spoil it."

Ót-*éché-* "To disarrange."

Mix (to).—The Root *Pégi* means "Mix together," and must not be confounded with the Root *Pékik* "Call."

Ót-*pégi-* means "To put one thing on another."

Áka-*pégi-* means "To mix two things together."

A word, similar in sound, but unconnected, is Ik-*pàgi*! an Imperative, meaning "Give me some more!" Literally "Another."

Mock (to).—See Imitate (to). The words are practically the same.

Moist.—The Root *Ína* means "Water," on which is formed the Adjective Ót-*ína*-da "Watery," or "Moist."

Month (a).—The Andamanese calculate periods by "Moons," and the word for "A month," and "The Moon," is the same.

Moonlight.—This is a Compound Word.

Ógar "The Moon."

-l'ár- Conjunctional Infix.

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Chál "Light," "Glare," etc. (See Glare.)
-da General Noun Suffix.

New Moon (the). This is a Compound Word.
Ógar "The Moon."
Déréka-da "Small," or "Baby."
The New Moon is thus named "The Small, or Baby, Moon," from its appearance.

Full Moon (the).—See Full Moon, under the letter F.

Much more.—The Root *Lát* here means "More," and has no connection with the Root *Lát* "Fear."

One more.—This is a Compound Word.
Tálik "Again."
Úbatúl "One."

Once more.—This is a Compound Word.
Tálik "Again."
Ōiyo- "Do."
"Do it again."

No more.—This is a Compound Word.
Wāi "Indeed." This word gives Emphasis or Force.
Yába-da "Not."

A little more.—*Tálik* "Again."
Ia "Its." Pronoun.
Bá "A little."
"Again (give me) a little of it."

Morning (the).—Tár- is a Prefix which is sometimes used to give the force of "Next."
Wāi-nga means "Early morning."
See "Dawn."

Mother (a).—*Chána* is the title "Mrs." "Mother," and is an Honorific.

Ab-*éti*-nga-da is a Verbal Substantive meaning "Born from."

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Áb- Prefix of Group (1) referring to the Human Body.

Éti "Born."

-nga Verbal Substantive .Suffix.

-da General Noun Suffix.

"The person from whom I was born," or "My Mother," is expressed by the above with the addition of the abbreviated Pronoun Prefix, as *D*'áb-*éti*-nga-da.

Mourner (a).—The Root *Óg* means "Yellowish-white clay."

This pigment is used by the Andamanese when in mourning to smear over themselves. Hence, for brevity's sake, "Mourning" is simply described as *Óg*-da. A person wearing *Óg*-da is spoken of as Aka-*óg*-da meaning "Covered with *Óg*," *i.e.*, "A mourner."

Mouse (a).—It is curious that the equivalent for "Mouse" in some of the languages should be *Kàt.*

Moustache (a).—This is a Compound Word.

Pé "The lip."

-l'á- Conjunctional Infix.

Pích-da "Hair."

Mouth (the).—The Root *Báng* means "A hole."

When it is used to mean "The mouth of a human being" it takes the Prefix of Group (1) Áka-.

Mouth (to open the).—The Root *Téwi* means "Open," "Stretch apart."

Óng-*téwi*- "To open the fingers," *i.e.*, "To stretch them apart from each other."

Óng- is here a Prefix of Group (1) referring to the human hand.

Ákan-*téwi*- "To open the mouth."

The Prefix Akan- refers to "Speech."

Mouth (to shut the).—The Root *Méwadi* means "Shut." This meaning is not modified by the addition of Prefixes, which only indicate the class of articles "Shut."

Akan- *méwadi*- "To shut the mouth."

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Much.—The word *Dóga*-da really means "Big."

So much. As much.—*Kíen* means "Thus." *Kichikan* means "In this manner."

There is little difference in the meaning of these two words.

Mud.—The word *Yátara*-da means "Liquid mud," of any kind, or "Muddy water," but *not* "The mud of a mangrove swamp."

Muscular.—This is a Compound Word.

Áb- Prefix of Group (1), referring to the Human Body.

Gāūra "Strong." Hence "Muscle," "Strength."

Dóga-da "Much," "Big."

Music.—The Root *Tégi* means "Sound."

The Andamanese have no instrumental music.

Ót-*tégi*-da means "Sound."

Áka-*tégi*-da means "Speech."

Ót-*tégi*-da also means "Song," hence "Music."

Naked.—The Root *Kálaka* means "Exposed."

Ót-*kálaka*-da means "The body exposed," or "Naked."

Áka-*kálaka*-da means "Open," as of a box.

Name (to).—The Root *Tāīk* means "Give a name to," and appears to take the Gender Prefix Ár- only.

Teng-l'ár-*éni*- means "To take the name of," and is a Compound Word.

Teng "Name."

-l'ár- Conjunctional Infix.

Éni- "To take."

Nasty.—The Root *Máka* means "Offensive," and the Prefixes indicate the class of articles which are "Offensive," either to the taste or smell, as the case may be.

Naughty.—*Éché*-ré is the Past Participle of a Verb.

Éché- means "To spoil," "To be bad."

See Mistake (to make a).

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Neck (the).—This is a Compound Word.

Longo means " The neck."

Tá means " Bone."

-da General Noun Suffix.

This refers to the Vertebræ at the back of the neck, and hence to the neck generally.

The word for " Neck " is correctly *Longo*-da.

Necklace (a).—The Root *Étāī* means " Tie round," and the Prefixes are of Group (1), and indicate the parts of the body round which ornaments, etc., are tied.

Ót-*étāī*-nga-da " The wreath of Dentalium Octogonum shells tied " round the skull of a deceased relative, when worn as an ornament."

Óng-*étāī*-nga-da " A bracelet."

Ákan-*étāī*-nga-da " A necklace," etc.

Nest (a), (of a mason wasp).

The clay nest of a Mason wasp, called *Kāūtrim*-da, is eaten by the Andamanese as a medicine. It is supposed to check diarrhœa.

Never.—This is a Compound Word.

Tálik " Again."

Yábá " Not."

Never mind.—See No Matter, under letter M.

News.—See Instruct (to), also Inform (to).

Nice.—This is the same word as " Good."

Nickname (a).—This is a Verbal Substantive formed on the Root *Tāīk* " Name," *q. v.*

Last night.—This is a Compound Word.

Gúrúg " Night."

L'*éáté* " Finished."

Middle of the night (the).—See Full Moon, (remarks).

Nipple (the).—This is a Compound Word.

Kám "Breast."
-l'óko- Conjunctional Infix.
Pét "Pointed end."
(*Pét*-da, as a Substantive, means "The Penis.")

Nobody.—*'Át* is here a Plural Pronoun.
'Át "People."
Yába-da "None."

Nod (to).—The Root *Ngóde* means "Nod," "Move the head," and appears to take the Gender Prefix of Ig-, and the Prefix Ót- of Group (1).

Noise (to make a). *Yála-* is used as the Verb here, as well as *Yála*-nga-.

Noon.—See Full Moon.

North (the).—See East (the).

North wind (the).—See East wind (the).
The first equivalent given is a Compound Word.
Kámi-tek. Literally "From there," but used to mean "The "North," and "North-East."
Wúl-nga "Blowing," *i.e.*, "Wind." A Verbal Substantive formed on the Root *Wúl* "Blow."
-da General Noun Suffix.
The second equivalent, *Púluga-tá*-da means "God's wind," and the reason for this name is not known. Some vague ideas regarding the direction of God's dwelling in the sky are the probable origin of the term.

Nose (to blow the).—This is a Compound, and very expressive, Word.
Ngyílip "Mucus." (From which we get the word *Ngyílip*-da meaning "A cold in the head.")
-l'óyó- Conjunctional Infix.
Wéje-i- "To take out."

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Nostril (the).—This is a Compound Word.

Chāūronga "The nose."

-l'ár- Conjunctional Infix.

Jág "Hole."

-da General Noun Suffix.

Now.—See Immediately.

Now and then.—*Ngiá-tek* is an Exclamation meaning "Presently," "By and by," "At some other time."

Doubled as *Ngiá-tek, ngiá-tek* the meaning is "Now and then," "Occasionally."

Nowhere.—This is a Compound Word.

Er "Place."

-len "In."

Yába-da "Not."

Nudge (to).—The Root *Túchurpí* means "Knock."

Óng-*túchurpí*- means "To knock one's foot" (stub one's toe).

Numb.—The equivalent for this word is a very peculiar Sentence.

The Andamanese believe that when a limb is "Numb" or "Asleep" an invisible mouse has bitten it, and the Sentence given means :—

It "A Mouse."

-lá Honorific Suffix.

'Ón- Pronominal Prefix.

Kárap "Bites."

-ké Tense Suffix.

"Mr. Mouse bites it."

The equivalent in Ákar-*Bálé* is :—

Ñóm "A Mouse."

-le Honorific Suffix.

M'óngót- Plural Pronominal Prefix.

Chópó- "Bitten."

-ré Past Tense Suffix.

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Numerous.—This is the same equivalent as for "All," "Very many."

Nurse (to).—The *Nāūra* means "Caress," "Fondle," hence "Nurse."

It takes the Prefix Áb- of Group (1), referring to the human body.

Nut (a).—This is the same equivalent as for "Head," and "Fruit," *q.v.*

Obedient.—The Root *Wárta* means "Quickly doing," hence "Obedient." The Prefixes slightly modify the meaning, as :—

Óng-*wárta*-da "One who works quickly."
Áka-*wárta*-da "One who hears quickly."
Áb-*wárta*-da "One who obeys quickly."

The Root *Wíchama* appears to mean exactly the same as *Wárta*.

Occasionally.—See Now and Then.

Odour (an).—The Root *Āō* means "Pleasant smell."
The Root *Jába* is evidently allied to *Jábag* "Bad."

Of course.—The second equivalent given is very forcible.

Keta	*wāī*	*Ó.*
So	indeed	Yes.

Often (to do).—The Root *Lói* appears to mean "Many," "Often."

Āūt-*lói*- means "To collect many things."
Ījī-*lói*- "To come often."
Ig-*lói*- "To visit a person frequently."
Ád-*lói*- "To collect people together."
'En-*lói*- "To take a person away in order to show him something."

Old (to grow).—The Root *Chāūroga* means "Old," and the Prefix Áb- being of Group (1), and referring to the Human Body, Áb-*chāūroga*- means "To grow old."

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On account of.—The word L'*édá*-ré is really the Perfect Tense of the Verb *Édá-*, and means "Was."

Only.—See "On account of." The Exclamation *Árik* has many meanings.

Open (to).—The Root *Lúpúji* really means "Take off."
A bottle is opened *Lúpúji* by "taking out" the cork.
"To open a box" would be *Āūchāī-*.

Open.—Observe the Ákar-*Bálé* Perfect Tense Suffix -t, and the *Kol* Suffix -k.

Open the eye (to).—The Root *Wéré* means "Separate."
Ọ́t-*wéré-* means "To disentangle a mass of rope."
Ịjí-*wéré-* "To separate the eyelids," hence "To open the eyes."
Óng-*wéré-* is used of a man pulling open the clenched fist of another.
Áb-*wéré-* "To pick bits of skin, or scurf, off the body."

Open the mouth (to).—See Mouth (to open the).

Order (to).—The Root *Yáb* means "Speak," "Say."

Organ of generation (male).—The word in Ákar-*Bálé* is *Kāūno* which in Áka-*Béa*-da means "An iron knife." Again the Áka-*Béa*-da equivalent *Chúl*-da means in *Púchikwár* "An iron knife." I cannot trace the derivations of the above, but there has evidently been some intentional mixture of terms.

Orphan (an).—The Root *Bólo* "Orphan" takes the Gender Prefix Áb- only.

Other.—See Another.

Outside.—See Clear, and Front.
Wálak - *len*.
Clearing in (*i.e.*, "Not in the hut.")
Front in Hence "Outside."

Over.—*Táng-len* means "Roof in." See Above.

Tót-*téra-len* means "In the top of anything."
Māūro-len means "Sky in." See High.

Overboard (to fall).—See Launch (to).

Overcast (to be).—This is a Compound Word.
Ér "Place," "Country."
-lá- Conjunctional Infix.
Dil "Cloudy."

Overtake (to).—The Root *Chároga* means "Go first."
Áka-*cháraga*- "To travel ahead of others."
The Root *Éni* means "Take," "Catch hold."
Hence the Compound Word Ár-*cháraga-éni*- means "To catch hold of a person who has gone first," *i.e.*, "To overtake."

Pack (to).—The Root *Chāū* means "Tie up," and among the Andamanese "To Pack" is "To tie up in bundles of *Kápa* leaves" for convenience of carriage on the back. The meaning of this Root is not affected by the addition of Prefixes, which only indicate the class of articles "packed."

Package (a).—This is a Verbal Substantive formed on the Root *Chāū* "Tie up," and Āūto-*chāū*-nga-da means "The thing tied up."

Paddle (to).—The Root *Tápa* means "Paddle," and now "Pull an oar." The Prefix Ár- is a Gender Prefix, and the other Prefixes used with this Root indicate peculiarities regarding the Paddling.
Áka-*tápa*- "To paddle from the bow." (The pointed end.)
Ót-*tápa*- This refers to "throwing up the spray whilst paddling."
Ár-*tápa*- refers to "Paddling from the stern of a boat."
(The usual place, as in small canoes the man sitting in the stern often propels the canoe by himself.)

Paint (to).—The Root *Lét* refers to "Painting" with white, or yellowish-white clay, and the Root *Ép* refers to "Painting" with red clay. The Prefixes do not alter the meaning of these Roots, and only indicate the articles, or parts of the body, painted.

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It appears to me that the Roots *Lét* and *Ép* do not refer so much to the material of the paint and its colour as to the mode with which it is put on with the fingers, and the special patterns drawn.

To paint in fine criss-cross patterns with white clay is called *Yiti-* or "Scratch," because the same patterns are scratched on bows, etc.

Pair (a).—See Couple (a).

The Ákar-*Bálé* equivalent, which appears to be the Perfect Tense of the Verb *Jópí-*, may be either :—

Ár-*jópó*-t , or Ár-*jópí*-nam.

Part (to).—The Root *Tárali* means "Cut off," "Split."

Áka-*tárali-* means "To split a piece of wood in half with an axe," *i.e.*, "To divide it."

Ót-*tárali-* means "To cut fruit off a tree."

Óng-*tárali-* "To cut a turtle's stomach in half," "To divide it."

Passionate—See Anger.

Pat (to).—The Root *Pédi* means "Pat," "Slap," and the Prefixes merely indicate the parts "Patted."

Peck (to).—The Root *Dút* means "Pierce," and the piercing with an arrow's point and the pecking of a bird's bill appear to the Andamanese to be alike. This Verb has a Plural meaning, the Singular Verb being *Járali-*. See Pierce (to).

People.—The equivalents given are Pronominal Plurals.

Dárlag-da means "Those."

Perspire (to).—This is a Compound Word (Compare Nose (to blow the).).

Gúmar "Perspiration."

-l'ár- Conjunctional Infix.

Wéjeri- "To take away."

This equivalent is sometimes given :—

Gúmar-l'ár-ár-*wéjeri-*.

The first form means "To perspire," referring to any person.

The second form refers to the sPeaker only.

Pester (to).—The Root *Tāïli* means "Worry," "Pester," "Annoy," and it appears to take the Gender Prefix Ón- only. It must not be confounded with *Tāïli*, "A Stone."

Pick out (to).—The Root *Nán* means "Select," and it takes the Gender Prefix Ót- only.

Pierce (to).—The Root *Járali* means "Pierce," as with an arrow, or "Peck," as of a bird, and has a Singular meaning only.

Járali- "To pierce once with one arrow."
"To peck up one grain."
The Plural equivalent is *Dút*-.
Dút- "To pierce with many arrows."
"To peck up many grains."

Pig (male) (a).—See Boar.

Pig (sucking) (a).—This is a Compound Word meaning "Small," or "Baby" Pig.

Reg "Pig."
Bá "Small" or "Baby."
-da General Noun Suffix.

Pillow (a).—The Root *Tāük* refers to "Laying the head on a Pillow," and *Tāük*-nga-da is a Verbal Substantive formed on this Root and signifying "The thing on which the head is laid," *i.e.*, "The pillow."

There is a resemblance between this word and the Urdû *Takya* "Pillow."

The Andamanese pillows are either logs of wood, or rolls of matting, or the lap of another person.

Pimple (a).—*Bút*-nga-da is a Verbal Substantive formed on the Verb *Bútú*- "To itch," and signifies "An itching thing."

Place (a).—The Root *Lóg* means "Place," "Way."
Ár-*lóg*-da "The proper place" for anything.
Áka-*lóg-len* "In the middle."

Place (to).—This is a Compound Word.

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Ár- Gender Prefix.
Lóg "Place."
-len "In."
Tégi- "To put."
"To put in its place."

Plane (to).—This refers to the primitive Andamanese method of planing or smoothening a bow with a pig's tusk sharpened on the outside curve.

Play (to).—The Root *Áj* takes the Gender Prefix Íjí-, shortened euphonically to Íj-, only.

Please (to).—The Root *Yéla* means "Please," and takes the Gender Prefix Āūto- only.

Plenty.—The same equivalent is used as for "All," "Very many."

Pliant.—See the remarks on this word in Chapter V.

Plunge in (to).—See Launch (to).

Point (to) (of an arrow).
The Root *Māūk* refers to the work done on a wooden arrow shaft, or head, with a Cyrena shell, and is a technical term.
It really refers to the action of the shell, and may mean either "To round the arrow shaft," or "To point the arrow head." It takes the Gender Prefix Áka- as referring to "pointed" and "wooden" things.

Point (to).—The Root *Rāō* means "Show," "Point out."
Āūkāū-teg-*rāō-* means "To point out the way."
Ig-*rāō-* "To point with the hand."
Áb-*rāō-* "To point to a man."

Poor.—The Root *Lékinga* is probably an old Verbal Substantive.
It means "Poor," "Without possessions."
Ót-*lékinga*-da "Poor."

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Ig-*lékinga*-da "Meek."

It is curious that Ót-*lékinga*-da should be the only word the Andamanese have to mean "A virgin," that state of existence being apparently "Poor," and undesirable.

Pork —This is a Compound Word.

Reg "Pig"

Dama "Flesh."

-da General Noun Suffix.

The word *Dama*-da is often pronounced *Dáma*-da when in combination.

Post (a), (for fishing).—The word *Tága* means "A Platform," and these fishing posts are so cut that, at the top, three or four branches project so as to form a "platform" on which an Andamanese can sit and watch for fish swimming underneath.

Pot (a).—The word *Búj*-da means the ordinary half-baked earthenware cooking pot used by the Andamanese.

Pound (to), Pounder (a).—See Hammer (a), and (to).

Pour (to).—See Fill (to).

Powerful.—See Muscular.

Prawn (a).—This Root *Āō* must not be confounded with the Root *Āō* "Perfume."

Pregnant (to be).—The Root *Bódi* means "Big."

Ár-*bódi*- "To be big," (with child).

Presence (in my).—This is a Compound Word literally meaning "In my eye," *i.e.*, "in my sight."

D' Abbreviated Pronoun "My."

Í- Prefix.

Dál "Eye."

-len "In."

It may again be observed here how, with regard to Andamanese pronunciation, *Dal* used by itself becomes *Dál* in combination with other words.

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Presents.—The equivalents given are rather abstruse Compounds.

Ér "Place." In this case "Things."

Mán "Give."

-nga Verbal Substantive Suffix.

-da General Noun Suffix.

"Things given."

Ár- Prefix.

Lúa "Finished."

Mán "Give."

-da General Noun Suffix.

"Things given finished."

What is meant here is "Presents are given by one party only, and the other party does not give any presents in return." (As a rule, return presents are expected by the Andamanese).

Presently.—See Last.

Ár-*éri*-nga-da means "Afterwards," "Presently," "By and by."

Pretend (to).—See Fondle (to).

The Root *Yámali* means "Fond of," "Caress," "Affection."

Íjí-*yámali*- means "To play with," "To tease," "To pretend to do a thing, in play."

The Root *Étāichi* means "Pretend," "Act or speak falsely;" and takes the Gender Prefix Ár-.

Prevent (to).—The Root *Ñedba* means "Prevent."

As a Verb *Ñedba*- means "To prevent a person from altering a thing," "To leave things as they are."

Tár-*tékik*- is a Verb formed on the Root *Tékik* "Speech," etc. It means "To tell a person not to do a thing," "To forbid."

Prick (to).—See Pierce (to), and Peck (to).

Prisoner (to take a).—There is a Root *Chát*, meaning "Wash." There is another Root *Chát* (in which the á is pronounced slightly longer than in the first mentioned Root), meaning "Select," "Keep."

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The Second Root takes the Prefix Ot- referring to human beings.

Ót-*chát*- means "To keep," "To have as a prisoner."

Ót-*chát*-nga-da a Verbal Substantive formed on the above means "A thing or person kept," hence "A prisoner."

Prong (a).—The Root *Cháti* means "Forked," "Two pointed."

It takes the Gender Prefix Áka-.

Áka-*cháti*-da means "A prong" of any kind.

Ót-*cháti*-da refers to the two protuberances on either side of the back part of the top of the human head.

Hence, from its forked nature, the Bough or Branch of a tree is called *Cháti*-da, taking the Prefix Ig-. There is another Root *Cháti* meaning "A species of wild yam."

Property.—*Rámoko*-da really means "A bundle," or "A parcel," being derived from the Root *Rám* "Tie round."

Ót-*rám*- "To tie up in a parcel," "To wrap round."

The Andamanese keep their property tied up in bundles, or parcels.

Protect (to).—The Root *Gāūra* means "strong."

Hence, as he who is strong can take care of others, Áb-*gāūra*- means "To protect," "To be strong" (for the good of others).

Provisions.—See Food.

Prow (the).—The word *Múgu*-da means "The front," or "The forehead," and takes the Gender Prefix of Group (1) Ig-. With the Prefix Áka- referring to "pointed" or "wooden" things, Áka-*múgu*-da means "The front part, or prow, of a canoe."

Puff (to).—The Root *Tópúk* means "Blow," "Puff," and is now used to mean "To smoke."

Pulse, Pulsate.—The Root *Nāūt* appears to refer to the "Pulsating" of the veins only, and takes the Prefix Ón- of Group (I), when referring to the "Pulse" of the wrist.

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Punish (to).—See Mistake (to make a).

The meanings of both the words here given are "To spoil," "To make bad."

This may be taken in two ways. Either an Andamanese wishes to show another, by punishing him, that he has done wrong; or, the Andamanese who is punished becomes, on that account, sulky and bad tempered.

The Andamanese cannot be said to punish each other as we understand the word. When they get angry they attack others, but we should look upon their actions as "Assaults under provocation," rather than as "Punishing actions."

Pungent.—The Root *Rénima* means "Sharp," and Ig-*rénima*-da really refers to the "Sharpness" of a knife blade, but is here used to mean, as in English, "Sharp," *i.e.*, "Acid." Hence it is also used with reference to things which affect the tongue unpleasantly, as hot pepper, pungent juice, etc.

The Ákar-*Bálé* here add an adjective *Kóchú* "Much," "Very."

Áka-*yáró*-da means "Hot," "Pungent," as of the taste of red pepper.

Ót-*yáró*-da refers to the stinging or itching sensation caused by the application of salt to raw flesh.

After being much in the sea the Andamanese often suffer from a slight rash caused by the salt water, which rash they call Ót-*yáró*-da.

The Root *Yáró* means "Stinging."

Pursue (to).—This word is the same as that given for "To play."

It probably comes to have the meaning of "Pursue" from game in which one person runs after another.

Push (to).—The Root *Údāōtí* means "Push," and this meaning is not affected by the addition of Prefixes, which merely indicate the part of the human body, or the articles, "pushed."

Push aside (to).—The Root *Mál* would appear to mean "Part," "Push aside," the Prefixes attached merely indicating the classes of articles "parted."

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Ót-*mál-* "To part the hair."

Áka-*mál-* "To push aside the undergrowth," in order to walk through the jungle.

Put on (to).—The Root *Lāūti* means "Enter," and an Andamanese is said to "enter" his clothes (or waist belts), not to "put them on."

Put outside (to).—This is a Compound Word.

Wálak "Outside."

-len "In."

Tégi- "To put."

For the derivation of *Wálak* see Front, and Clear.

Put inside (to).—This is a Compound Word.

Kóktár "Inside."

-len "In."

Tégi- "To put."

Kóktár is probably two words, *Kók* being derived from *Kúk* "Heart." The equivalents in the other languages support this theory.

It will be noticed in this and other words how rich the Āūkāū-*Júwōī* and *Kol* Compound Words are in Conjunctional Infixes.

See Inside.

Putrid.—The word *Jábá* "Putrid" is connected with *Jábag* "Bad." The Prefix used is Pronominal, meaning "It."

Quarrel (to).—See Fight (to).

Question (to).—In the *Púchikwár* language it should be noted that:—

Binger- means "To ask."

Binge- means "To tell."

Quickly, (come)!—This is a Sentence.

Kāīch! "Come"!

Ár-*yéré* "Quickly."

Quite enough.—The Words *Kíen wāī* are two Exclamations.

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Kíen "Thus."

Wăi "Indeed."

Kíen wăi dá-ké is often used to mean "That will do," or "Quite enough." It is a more forcible form.

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CHAPTER XIV.

Analysis of the Words under Letters R. and S.

RACE (to).—The Root *Tírlà* means "Race," and especially refers to canoe races.

The Andamanese race in their canoes for fun.

Raft (a).—This is a Compound Word.

Pāū "A bamboo."

Chāū-nga-da "The thing tied." A Verbal Substantive formed on the Root *Chāū* "Tie."

"Bamboos tied up."—The Andamanese make their rafts of Bamboos.

Rain (to).—The Andamanese have no single word to mean "To rain," so use the Sentence :—

Yúm "Rain."

-lá- Conjunctional Infix.

Pá- "To fall."

"Rain falls," (or "fell," according to the Tense Suffix used).

Rainbow (a).—The Root *Pídga* ("A rainbow,") must not be confounded with the Root *Pídga* "A cane," or "Rattan."

The Andamanese have certain legends regarding the uses of the Rainbow, and these have been hitherto understood as referring to "Canes."

(See "On the Aboriginal Inhabitants of the Andaman Islands," by E. H. Man. Page 94. Section 25.

Pídga-l'ár-*chāōga* means "The Rainbow (bridge), by which the spirits (cross)."

Rapidly.—The Root *Yírad* refers to *Going* "rapidly," only.

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Rat (a).—All the Andamanese languages except the Áka-*Béa*-da have the same equivalent for "Rat," as for "Mouse," *q. v.* In the Áka-*Béa*-da a Compound Word is used :—

Rógo *tátma* -da.
Pig mouse.

the meaning being "Rat" merely. I cannot ascertain the origin of this Compound Word as applied to "Rat."

The *Púchikwár* sometimes distinguish "A Rat," from "A Mouse," by calling the latter :—

Kàt- *yúgúma* -da.
Mouse small.

Ray-fish (a).—The *Chír*-da is the most commonly found species of large Ray.

The Andamanese have a copious Vocabulary of names of fishes.

Reach (to), (arrive at).—See Aground.

Reach (to), (stretch out).

Áka-*wódli* really means "The hand does not reach," hence "Reach out," for, in order to make the hand reach the necessary distance, it must be stretched out.

The Root *Wódli* means "Does not reach."

Ót-*wódli*- means "The bamboo pole does not reach the bottom."

Óng-*wódli*- "The hand does not reach."

Ár-*wódli*- refers to stepping into deep water, when the feet do not touch the bottom.

The Reason why.— *Árik* here means "Because."

Recently.—This is a Compound Word.

Árlá "Day."
-l'ót- Conjunctional Infix.
Rédéba "Thin," "Few."
"A few days (ago)."

The Root *Rédéba* really means "Thin," as paper is "thin."

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Recognise (to).—The Root *Nāūli* means "Recognise," and appears to take the Gender Prefix Ig- only.

Recover (to), (to get back).—The Root *Dāūkori* means "Pull," "Haul," of a rope, etc.

Ár-*dāūkori*- means "To bring back a person who has gone away." (To pull him back).

The Andamanese apply the same Verb to "Recovering" things which they have lost, or which have been taken from them; the first idea of "Recovering" a thing which had been taken away being, to do so by force, to "Pull" it back again.

Recover (to), (to get well).

Tig-*bói*- means "To rise up," and "To rise up" from a sick bed, and to "Recover" from sickness, are the same things to an Andamanese mind.

Reduce the size of (to).—The Root *Kínáb* means "Thin."

Ár-*kínáb*- means "To make thin," hence "To reduce the size of."

Reflect (to).—The Root *Yóló* means "A reflection," a "Duplication."

Ót-*yóló*- "To reflect," as of water, or a mirror.

Ót-*yóló*-da "A reflection."

The Andamanese use the word Ót-*yóló*-da to mean "The soul," as their idea of the soul is an intangible reflection or duplication of the body, like the Scandinavian "Double," or Scin Lecca.

Ád-*yóló*-da "A number of men in a line," "A duplication of men."

Ár-*yóló*-da "The bunch, or tassel, at the back part of a waist belt."

Ig-*yóló*-da "Reflection," as in a mirror.

Reflect (to), (to think).—This is a Compound Word.

Kúk "Heart," or "Mind."

-l'ár- Conjunctional Infix.

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Ér "Place."
Gád- "To think."
"To have a place in the mind."

Refuse (to).—The Root *Kíla* means "Refuse," "Forbid to go," and has reference to motion principally.
The Root *Inga* means "Refuse."
Kíla takes the Gender Prefix Íjí-.
Inga takes the Gender Prefix Ára-.
and the additional Prefixes of Ik- appear to be Pronominal, ('Ik-), "Forbidding" *him* to do something.

Relative (a).—The Root *Dóáti* means "Born."
Ár-*dóáti*-da really means "One born from the same body as oneself," *i.e.*, "A brother," or "Sister."
Hence, "A blood relation," generally.

Release (to).—See Abandon (to).

Remind (to).—The Root *Yáb* means "Say," "Tell."
'En- is a Pronominal Dative, and 'En-*yáb*- means "To say to him," "To remind him."

Rent (a).—The Root *Jág* means "Crack," "Crevice," "Rent," "Hole in a rock."

Repair (to).—*Béringa*- means "To make good."
Ját- means "To sew," and is used of repairing thatch, mending cracks in canoes, sewing leaf umbrellas, etc.
Mãia- refers to the folding of one fibre round another, in the manufacture of bow strings.
Éda *Karama* *Mãia*-ké.
He Bow is repairing, meaning,
"He is twisting up, repairing, or making a bow string."

Repeat (to).—The first equivalent given is a Compound Word.
Tálik "Again."
Yáb- "To say."

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The second equivalent *Chúrú-* means "Repeat," "Copy," and takes the Gender Prefix Áka-, and the Particle Prefix Tár- which here gives the force of "Doing a thing again."

Replace (to).—This is a Compound Word.
'Ār- Pronominal Prefix. "His," "Her," or "Its."
Lóg "Place."
-len "In."
Tégi- "To put."

Reply (to)—.See Remind (to).

Reprove (to).—This is a Compound Word.
'En- Pronominal Dative.
Yáb-nga "Saying."
-l'í- Conjunctional Infix.
Tāī- "To warn."
"To warn, saying to him."—This appears to have the force of:—
"To warn," "To admonish," "To rebuke," "To reprove."

Resembling.—The real meaning of the word *Kien wāī*-da is "Thus indeed." It is difficult to decide whether *Kóta köle* should be taken as one, or as two words. *Kóta* is certainly a word of itself, meaning "There", "Thus."

Köle is also a word of itself, being an Exclamation. It means "Nonsense!" "No, you don't!" "I won't."

Ātok *lúngúi* *Á*-kfle
Thus indeed he.
Is a longer form in the Āūkāū-*Júwōī*,

Reside (to).—See Inhabit (to).

Restore (to).—See Recover (to).

Retch (to).—The Root *Wé* means "Vomit", "Retch."
It is not affected in meaning by the addition of Prefixes, which are scarcely ever used with it. Ád- is the Gender Prefix.

Return (to).—The Root *Wíj* means "Return to one's home."
Tép is the corresponding Root meaning "Go from one's house."

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Íjí-*kàdli*- means "To turn round and come back."
See Inside out.—(*Kàdli* and *Kādli* are the same words.)

Return (to).—See Recover (to).

Revolve (to).—See Eddy (an).

Rheumatism.—This is a peculiar Compound.

The Andamanese who spin the fibre of the Anadendron Paniculatum, (*Yólba*-da), on their thighs to make it into Twine, (*Móla*-da), believe that the use of this fibre causes rheumatic pains.

Móla "Twine."
-lá- Conjunctional Infix.
Áb- Prefix of Group (1) relating to the Human Body.
Māūr "Twist round."
-ké Tense Suffix.

"The twine twists round the body," a synonym for "Rheumatism." In the *Púchikwár* language *Píreke* means "The fibre of the Anadendron Paniculatum," *Kétam* means "Twine" made from that fibre.

For a similar curious Compound Word see Numb.

Rib (a).—*Páritá* is probably two words.
Pári "Side."
Tá "Bone."

Pári-da also means "A Mangrove Forest," and there may be a fancied likeness between the regular rows of the mangrove trees and the rows of human ribs.

Rich. See Chief (a). The Root *Yúbúr* means "Property."
Ót-*yúbúr*-da means "A person possessing property."

That is right.—This is a Sentence.
Ká "That."
Béringa-da "Good," "Right."

Rigid.—See Firm.

Rim (the).—The Root *Pé* means "Lip," "Edge," "Rim," etc.

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Rind (the).—See Husk (the).

Ringworm.—The word *Dákar*-da means "A bucket," and comes to mean "Ringworm," or a form of Dermatitis common among the Andamanese, in the following manner:

The Andamanese make their buckets from two trees, a *Sterculia*, (*Bája*-da), and *Pajanelia multijuga*, (*Kókon*-da).

Canoes are also made from these trees, but in making canoes the bark of the tree is removed by hand, while in making buckets the bark is burnt off, and it is from the fumes of the burning bark that the Skin Disease is said to arise. This idea is on a par with the Andamanese notions regarding the origin of Rheumatism, and Numbness, *q.v.*

Rinse out (to).—The Root *Údú* means "Rinse out," "Wash out."

Áka-*údú*- means "To wash out drinking vessels," etc.

Ákan-*údú*- means "To rinse the mouth."

The Prefix Ákan- refers to the mouth, to speech, etc.

Ripe.—*Tāīl*-ré is the Perfect Tense, or Past Participle of the Verb *Tāīl*- "To ripen."

Rivulet (a).—This is a Compound Word.

Jig "A creek."

Bá "Small."

-da General Noun Suffix.

This would refer to tiny creeks, or salt water streams.

Chúlnga-da means "A Rivulet of fresh water."

Rock (to).—The Root *Gidi* means "Rock," "Sway about," and this meaning is not affected by the addition of Prefixes, which merely indicate the classes of articles which "Rock."

Roll (to).—There is a close connection between *Gidi* and *Gédé*, which practically mean the same, and were no doubt once the same word.

Roof (the).—See Hut (a).

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Root (a).—Ár-*chág*-da really means, when applied to the human body, "The leg," from the knee to the ankle. Hence, when applied to a tree, it means the "Root", (the supports).

Rope.—The only stout rope made by the Andamanese is called *Bétmo*-da, and is about the thickness of a Log Line.

It is made from the fibre of the *Melochia Velutina*, (*Álaba*-da), and is used for the manufacture of turtle nets, and for attaching to harpoons.

Rotten.—*Chāūru*-ré is the Perfect Tense, or Past Participle of the Verb *Chāūru*- "To rot."

Round.—It is curious that the Andamanese should have the same word, *Lingiriya*-da, to mean "Round," and "Flat;" but, to be accurate, *Lingiriya*-da does not mean either "Round," or "Flat," but means "Smooth," and being used of both round and flat things has come to mean both of these words which are really understood from the context.

Round (to go).—The Root *Kéli* means "Turn," "Go round," but not "Revolve," which is expressed by *Kéti*.

This Root is not affected in meaning by the addition of Prefixes, which only indicate the classes of articles which either "Go round," or round which one goes.

Ót-*kéli*- "To go round a small island."

Áka-*kéli*- "To go round a corner."

Row (to make a). The Root *Chet* conveys the idea of a "Noise," "A quarrel," "A division," "A splitting apart."

Ót-*chet*- "To break a blazing log," so that it flies into glowing fragments.

Íji-*chet*- "To make a noise" of several people.

Ár-*chet*- "To hit a crab on the breast"; in order to kill it.

Rub one's eyes (to).—The Root *Ló* means "Rub one's eyes."

Íji- is the Gender Prefix.

There are two gestures.

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"To rub one's eyes downwards with the palm of the hand and the fingers." In *Púchikwár* Íram-*déye*-.

"To rub one's eyes across, with the ball of the hand," in *Púchikwár*, Iram-*mílenye*-.

Rubbish.—The word *Béra*-da means "Tiny fragments," and is generally understood to refer to glittering materials.

Rúcha-da means "Rubbish," generally.

Running over.—Āūto-*éla*-nga means "Filled." See Fill (to).

Rust.—The Root *Ché* means "Dung," "Excrement." Rust is considered in this light with regard to iron.

Sad.—The first equivalent given is a Compound Word.

Kúk "Heart," or "Mind."

-l'ár- Conjunctional Infix.

Jábag-da "Bad."

The second equivalent is a Verbal Substantive meaning "Sorrowing," or "Weeping."

Same time (at the).—The equivalents given are Sentences, the analysis of which gives little clue to the special meaning of the whole.

Úcha.—An Exclamation meaning "There," "That," etc.

Ña-tek means "Presently."

Úcha-ña-tek means "Both together," "At the same time."

Ér "Place."

Úba "Yes."

-lik "By."

The meaning of the whole being, "Both together," "At the same time."

Same kind of (the).

Ká *óba*-da

That yes, is a Compound Word.

The two other equivalents given mean "Alike," "Similar to." See Alike.

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Sap.—The Root *Rāis* means "Juice" of any kind.

Íg-*rāis*-da means "A tear," or "Sap," according to the context.

In the former case Ig- becomes a Prefix of Group (1), referring to the "Eye." In the latter it is a Gender Prefix.

Satisfied.—The equivalent given is the Perfect Tense or Past Participle of a Verb. The Root *Tegbút* means "Full," "Repleted," referring to "Food in the Stomach," only. Teg-*bút* may be the correct form of this word.

Satisfied (contented).—See Happy (to be).

Scab (a).—The Root *Wāinya* means "Scab," "Scale," "Scurf."

Scald (to).—Of the four equivalents given, *Lāūti* and *Túlúp* refer to "taking off." The skin of a scalded person peels off, and hence Ád-*lāūti*- and Áb-*túlúp*- mean "To take off the skin," ("by the application of scalding water" being inferred).

The Roots *Jói* and *Púgat* mean "Burn," and may refer to "Burning" by the application of any hot thing, not necessarily to burning by fire.

Jói- means generally "To burn in the fire."

Púgat- means generally "To cook by burning."

Scarce.—The equivalent in Áka-*Béa*-da is a Sentence.

Ía "Its."

Bá-da "Little."

meaning "There is little of it."

The equivalents in the other languages are Roots meaning "Small," "Little."

Scare (to).—See Frighten (to).

Scatter (to).—The Root *Tóāi* means "Separate," "Divide," as of a group of articles into individual atoms.

Áka- is here a Gender Prefix.

Tár- is a Particle used as a Prefix and giving the force of "movement."

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Scent (a).—The Root *Āō* means "Scent," "Odour," and the Prefixes refer to the classes of articles from which the scent proceeds.

Scold (to).—The Root *Tógók* means "Abuse," *q.v.*

The Prefixes used with it refer to the part of the body abused.

Íji-*rál*- means "To scold," and refers to the language of a person in a violent passion.

It is curious that Íji-*rál*-da means "A great eater."

It would seem as if the Root *Rál* really meant "To do a thing to excess." It is possible, however, that there are two Roots, one of which is a form of *Rél* which means "Anger."

Scoop out (to).—The Root *Téné* really means "Strike," and comes to mean "Scoop out," because, in making a bucket the inside of the log is scooped out by a series of perpendicular blows given with an adze blade fastened on to a stick. An Andamanese describing the "Hammering" of nails into wood would use the word *Téné.*

Áka-*téné*- means "To scoop out a bucket."

Ót téné- means "To stick a stake into the ground."

Any other kind of "scooping out," except the making of a bucket, would be described by the word *Kóp*- "To cut."

Scorched.—The Root *Āūtiñ* means "Cook."

The Andamanese broil meat or fish on a fire, and when this is cooked it is said to be *Āūtiñ*-ré. Of course the outer skin is scorched and hence the word *Āūtiñ*- comes to mean "To scorch."

Scrape (to).—The Root *Pāūr* refers to the "scraping" of wood with a pig's tusk used as a Plane, or Spokeshave.

Scratch (to).—The Root *Ngáli* refers to a "scratch" which causes a wound.

The Root *Ngāūtowa* refers to "scratch," as a person scratches himself with his fingers when itching.

Scream (to).—The Root *Táni* refers to "Pain," and the equivalent *Chebí* means "Pain."

The Verb refers to the sounds made by a person in great pain.

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Áka-*táni*-da means "A person much enfeebled," from pain and sickness.

The Root *Pàtek* means "Scream" from fright, or the noise made by children when playing.

The Root *Pàtek* may in conversation be confounded with the Root *Pétek* which means "Squeeze."

Scum.—See Rubbish.

Sea-shore (the).—There are several equivalents for this word, (see Beach), according to the class of the shore, rocky or sandy, shallow or deep, steep or sloping, etc.

Tāūko-*kéwa*-da refers principally to "Shallow water close to the beach."

Seaweed.—*Pāīo* and *Tong* are two words meaning "Grass," and "Leaves," respectively, but together they describe a special species of seaweed eaten by turtle and dugong, and therefore well-known to the Andamanese.

Chábia-da is another kind of seaweed eaten by turtle.

Tāūno-da is a third kind, and *Pāīo*-da is a fourth, and these two are cooked and eaten by the Andamanese, as Dulse is eaten by coast people in England.

Tāūno-da is sometimes eaten raw.

Search for (to).—The Root *Átá* means "Search," and takes the Prefixes Áb- and Ád- only.

Seat (a).—The Root *Tāūk* means "Piece of wood put under," "Wooden support." *Tāūk*-da is used to mean "A plank."

Ára-*tāūk*-nga-da is a Verbal Substantive meaning "The thing, for sitting upon."

Ára- is the Plural Prefix referring to human beings, and the wood which "Supports" human beings, or is "Placed under" them is "A seat."

Āūto-*tāūk*-nga-da means "A wooden pillow."

The Prefix Āūto- belongs to Group (1) and refers to "the head."

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Áka-*tāūk*-nga-da means "A small piece of wood" put under the pointed end of a dancing board, to support it.

Second.—Áka-*tāūro-búya*, really means "Another," "Some other," and is occasionally to mean "Second."

Tár-*āūlo* means "Second." See Chapter V.

Secretly.— *Míla*-ké means "Silently."

Hence "In a silent, or secretive manner."

The Suffix -ké is really a Tense Suffix but here gives an Adverbial meaning to the Root.

See (to).—The Root *Bádig* means "See."

Ig- is the Gender Prefix, or may be also considered as a Prefix of Group (1) referring to "The Eye."

Any other Prefixes which *Bádig* may take refer to the class of articles looked at. They are generally of Group (1).

Seed (a).—The word Í-*dal*-da means "The eye," and the word *Bán*-da, while generally meaning "A seed," is occasionally used to mean "The Penis." In the first instance the correct word for the "Eye" is used to mean "The eye of the tree," *i.e.*, "The seed"; and in the second instance the correct word for "The seed" is used to mean "The Penis," the point in common being the reproductive property.

Seek (to).—See Search for (to).

Seize (to).—The Root *Éni* means "Take," "Grasp," "Seize," "Snatch."

The Prefixes refer to the classes of articles grasped.

Āūt-*éni*- "To put one's hand on another person."

See Marry (to).

The Andamanese make a distinction between—

Éni- "To seize," and

Táp- "To steal."

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Select (to).—The Root *Láp* means "Count," "Put apart," "Select," and appears to take the Gender Prefix Ar- only, (possibly referring to things in the Plural Number).

The Root *Nán* means "Select," "Choose," and appears to take the Gender Prefix Ót- only.

Send (to).—The Verb Tí-*tán*- means "To tell," and is used with regard to "Motion," as "To tell to go."

'En is evidently here a Pronominal Dative, and the meaning of the whole is "Tell him to go."

Send for (to).—The Root *Ñéré* means "Call," "Tell another to bring," "Send for."

This Root appears to take the Gender Prefix Ár- only.

Separate (to).—See Scatter (to).

Set (to) (of the sun).

The Root *Lāūti* means "Go inside," and the "Setting of the sun" means, to the Andamanese, "The going of the Sun below the horizon, into some unknown place."

Set aside (to).—This is a Compound Word, or may perhaps be considered as a Sentence in itself.

Ig-*lá* means "Alone," "Separate."

-l'ót- Conjunctional Infix.

Chilyu- means "To keep," "To collect."

The meaning of the whole being "To keep apart."

Several.—See Many.

Sew (to).—The Root *Ját* means "Sew," and refers to the manner in which the Andamanese fasten, or sew together, their leaf umbrellas.

Shadow (a).—The Prefix in the first equivalent given is evidently Pronominal.

The meaning of the whole word is:—"The shade of some person, or thing," *i.e.*, "Shadow."

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The Root *Léré* means "Shadow," and the Prefix here may be considered either as Pronominal or Gender.

Shake (to).—The Root *Gidi* means "Shake," and the Prefixes merely indicate the classes of articles shaken.

Áb-*gidi*- "To shake another man."

Áka-*gidi*- "To shake a piece of wood."

Íjí-*gidi*- "To shake one's head."

Shake the fist (to).—The Root *Téla* means "Bend together into a bunch," and may be used of any article.

The hand is bent together to form the clenched fist, and the word then comes to mean, according to the Prefix used, "To clench the fist," and afterwards "To shake the clenched fist." The Prefix 'Ōiyón- is Pronominal and means "One's own."

'Ōiyón-*téla*- means "To shake, or clench, one's own fist."

Shallow water.—The word *Kéwa*-da means "Shallow water," of from one to three fathoms in depth.

Kéléto really means "Wanting," also "Dried up;" with reference to the seashore it means "Very little water," "Almost dry." This word is also used with reference to a human bone, which, when fleshless, is called "Dry," or *Kéléto*-da.

According to the word an Andamanese uses to describe "Shallow water" it is generally possible to ascertain the depth pretty accurately.

(*Note.*—The language is copious in such fine divisions of measurements, etc., *e.g*, the ripeness of fruit above quoted.)

Shame—The Root *Tek* means "Shame," and appears to take the Gender Prefix Ót- only.

The Andamanese have very decided views on the subject of "Shame," and "Modesty," though they differ somewhat from Europeans in their meanings of these words.

Shameless.—This is a Sentence.

Ót- Gender Prefix.

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Tek "Shame."

Yábá "Not."

Shampoo (to).—The Root *Rú* means "Shampoo," or "Massage," and the Prefixes added to the Root belong to Group (1) and indicate the part of the body shampooed.

Áb- refers to the whole body, and is the Prefix generally used.

Sharp.—The Root *Rénima* means "Sharp," as of the blade of a knife, and "Pungent," as referring to the taste of red pepper, but does not refer to the sourness of lemon juice, which is to the Andamanese a pleasant taste, the equivalent for it being *Téripa*-da. When the acidity is unpleasant it is simply called *Máka*-da "Nasty."

Rénima also refers to the stinging pain of a blow from a switch. The Prefixes indicate the class of articles which are "Sharp," or inflict the sharpness of pain.

Sharpen (to).—The Root *Jít* refers to the "Sharpening" of iron with a whetstone, only. The Prefixes Ig- and Áka- are used with it to indicate the classes of articles sharpened.

Shave (to).—The Andamanese shave their hair with flakes of glass or quartz. The Prefixes indicate the part of the body from which the hair is being shaved.

Shell (a).—The Root *Āij* or *Āich* means "Skin," or "Husk." The Root *Tá* means "Bone."

The equivalent for "A fresh-water shell," is the simple word *Āūla*-da meaning "A shell," (and understood to refer to Sea Shells), with the word *Ína* "Fresh water," prefixed.

Shell (tortoise).—This is a Sentence.

Tāō "The Hawk's-bill Turtle."

-l'ót- Conjunctional Infix.

Āich-da "Skin."

"The skin of the Hawk's-bill turtle."

Shine (to).—The Root *Bétel* refers to the "flashing," of lightning, the "glittering" of the sun on water, etc.

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The Root *Ker* refers to the shining of the stars, and to the appearance of any conspicuously bright colour, which need not necessa- -rily glitter.

Ship (a).—The equivalents given are Compound Words.

Chéléwa "A Ship."

-l'áka- Conjunctional Infix.

Dádi-da "Sail."

Bírma-da "Gun," or "Funnel."

The Andamanese from seeing passing vessels recognise the difference between them and their own canoes.

Dádi appears to mean "A sail," which the Andamanese do not use in their own boats.

Bírma means "A tube from which smoke issues," and is used to mean "A gun," or "The funnel of a steamer."

Shiver (to).—The Root *Béredi* means "Shake," and is modified in meaning by the addition of Prefixes.

Ig-*béredi*- "To shiver from fright."

Áka-*béredi*- Refers to the head "trembling."

Shoot (to).—The Root *Tāij* means "Shoot" with a bow and arrow. Prefixes are only affixed to it to indicate the class of articles shot at.

Tāij- is also used as a Plural Verb indicative of "Many persons shooting."

Pāiti- is the Singular Verb referring to "One person shooting."

The word *Púgari*- is used to mean "To shoot," with a gun, but it really means "To burn."

Shore (the).—See Seashore (the).

On shore.—*Kéwa- len* really means "Shallow water in."

Hence, when a vessel grounds, or goes on shore, she is said to be "in the shallow water."

Short.—The Root *Jódama* means "Small," or "A piece."

A short person is a small person.

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Shortly.—Tár-*ólo*-lek means "After a little while," "Presently." Another form of this word is Tár-*āūlo*-lek.

Shout (to).—The Root *Gúrú* refers to "Forcible, rapid, or "intense action." The Prefixes indicate the class of action. The Prefix Ákan- referring to human speech.

Ákan-*gúrú*- means "To shout," "To speak forcibly, or rapidly."

Ád-*gúrú*- means "To travel swiftly."

Shove (to).—The Root *Údāōti* means "Push," and the Prefixes indicate the class of articles pushed, or the manner of the pushing.

Ig- appears to be the Gender Prefix.

Áka-*údāōti*- "To push a person backwards," by placing one's hand on his chest.

Ót-*údāōti*- "To push" a person, from the back of the neck.

Show (to).—The Root *Tán* appears to mean "Show," "Tell," or "Point out."

In the case of "Show" the proper Prefix is I- , possibly referring to *Í-dal*-da "The eye," and belonging to Group (1).

Shun (to).—The Root *Rák* means "Shun," "Avoid," and takes the Gender Prefix Ád- , referring to human beings only.

Ig-*rák*- means "To avoid, or get out of the way of," inanimate objects.

In Āūkāū-*Júwōī* the Andamanese consider *Roktókāū* to be one word.

Shut (to).—The Root *Méwadi* means "Shut," and the Prefixes indicate the class of article which is "Closed," or "Shut."

Shy (to be).—The word *Tekik* is evidently formed on the Root *Tek* "Shame."

Sick.—The Root *Bongi* refers primarily to "Headache," which accompanies fever and other ailments.

Yed means "Unwell" generally.

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When the Andamanese are feverish, or have a headache, they often use the expression Ig-*té*-da meaning "Blood to the head," their idea being that the blood has heated and gone to the head.

Side (the), (*et seq.*).

The Root *Párita* means "Side," and refers to the side of any thing, animate or inanimate. It also means "A rib," or "Side bone," and possibly the word *Párita* may be a Compound of *Pári* "Side," (a word not now known), and *Tá* "Bone."

Káré- tek, and *Kámé- tek.* are Compound Words, both of
There by Here by

which, however, give a sense of nearness, and with reference to the word "Side" might accurately be translated as "Off," and "Near."

Kátome-tek gives a sense of distance, *Káto* meaning "There," "Over there."

Sideways.—The Root *Lāūri* means "Sideways," and may be used as an Adverb, Noun, or Verb, but does not appear to take any Gender Prefix.

Silly.—See Foolish.

Similar.—See Alike. Both *Lāūr* and *Pára* mean "Similar," "Alike," and the Prefixes indicate the class of article.

Sinew (a).—The Andamanese use the same word for "Sinew," as for "Vein." The word has not got a Gender Prefix, and whatever one is added is of Group (1), and indicates the part of the body where the "Sinew," or "Vein" is.

Sing (to).—This is a Compound Word.
The Root *Rámit* means "Song."
Tōiyu means "Carry," "Take away;" also "Make," "Perform."

Singer (a).—This word is—
Ár- Gender Prefix.
Tōiyu-nga Verbal Substantive meaning "Making."
-da General Noun Suffix.

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It means "The person who is doing," the idea of "Singing" being understood from the context. *Tōiyu* is probably the same word as *Ōiyo* , and has the same meaning.

Single male.—The Root *Wára* means "Single," and with reference to a man, "A bachelor," *i.e.*, an Andamanese who has been initiated but is unmarried. Some languages add the word *Kúi* "New," to show that the Bachelor is young, and lately initiated.

Both Áb-*wára*-da and *Jádijóg*-da "Spinster," are terms intended to apply to young people, for almost all Andamanese of mature age marry, and even if they do not do so they assume as they become elderly the Honorifics used by married people.

Singly.—The Root *Ká* means "Single," (Really "that (one).")
With the Suffix -nga it comes to mean "Singly."
Ót- or Āūto- is the Gender Prefix.
Ád-*ká*-nga-da is used to mean "A person who lives alone."

Sink (to).—See Bathe (to).

Sister (a).—See Brother (a).

Sit down (to).—The Root *Dói* means "Sit," and always take the Gender Prefix Áka- .

Ár-*úchúbla*- or Ár-*úchúbí*- means "To squat," "To sit on the hams."

Sit still (to).—The Root *Nú* means "Motionless," and the Prefixes indicate the things that are "motionless."

Ig- may perhaps be considered to be the Gender Prefix.

Skilful.—See Clever.

Slacken (to) (of a rope).—See Dive (to).

The Root *Tāūl* means "Dive," "Descend," and the loosening of a rope gives the impression of the rope descending, as the bight of it falls more and more.

Slacken (to) (of a current).

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Yáda Kinyí means "Cessation of motion," and may refer to water, wind, etc.

These may perhaps be considered to be one word, and the Andamanese do not seem to use either as a separate word, or to attach separate meanings to each.

The derivation of the word is not known.

Sleep (to) —The Root *Mámí* means "Sleep," as applied to one person, and *Mámí-* is a Singular Verb.

Bármí means "Sleep" as applied to several persons, and *Bármí-* is a Plural Verb.

This difference apparently does not exist in the Āūkāū-*Júwōi* language.

Sleepy (to be).—See Day (the).

Sleepless.—The Root *Ékāich* means "Unable to sleep," and appears not to take any Prefix.

-nga is here a Verbal Substantive Suffix.

The meaning of the whole word is "Unable to sleep."

Slice (a).—See Ear (an). The Root may be written *Póko, Póku,* or *Púku,* the Áka-*Béa*-da having the former pronunciation, and the Ákar-*Bálé* the latter, as a rule.

Slice (to).—The Root *Kóbat* means "Cut into small pieces," and hence "Slice."

It takes the Prefixes Ót- and Āūto-.

Ót-*kóbat-* "To cut meat into small pieces."

Āūto-*kóbat-* "To cut wood into small pieces."

Slide (to), (*et seq.*).

A Root *Gál* appeared to have meant "Slimy," "Slippery," and though not now used, is evidently from the words *Gália* and *Gáldim.*

Kól was probably the equivalent of *Gál* in *Púchikwár.*

Slope (a)—*Páléta*-da is a name the Andamanese have for "Gently sloping ground." Its derivation cannot be ascertained.

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Smear (to).—The Root *Lét* refers to a general " Smearing " with yellowish-white clay. The Root *Ép* refers to a partial " Smearing," with a rude attempt in painting coarsely in patterns, with red ochre.

Both these Roots take Prefixes indicating the parts or things " smeared."

The Root *Chāūrōīcha* means " Paint in patterns," and refers to the fine painting on the body, etc., done with white clay, put on with the thumb nail of the painter.

Smell, (unpleasant).—This is a Compound Word.

Ót- Prefix.

Āō " Smell."

Jábag-da " Bad."

Other Prefixes, indicating the part of the body from which the bad smell proceeds, may be used.

Smell (to).—The Root *Núrúch* means " Snuff up," and the action is accompanied by a noise, and is forcible ;

Túm- means " To smell," quietly and noiselessly,

Smell, detect by (to).—This is a Compound Word,

Ót- Prefix.

Āō " Smell."

-l'ig- Conjunctional Infix.

Lāūri- " To detect."

Smooth.—The Root *Lingiriya* means " Smooth," and hence, " Flat," and " Level."

Smoothen (to).—The difference between the meanings of the Roots *Púlāō* and *Géligma* are, that the first conveys the idea of a " smoothening " or dead polish, and the second conveys the idea of a brilliant, glassy polish.

There was evidently an original connection between *Géligma* and *Gáldim*, " Slippery," as can be seen by comparing the equivalents in the other languages.

Snap (to).—The Root *Kárab* means " Bite."

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The Prefix Ik- is sometimes used, but some Andamanese say that it should refer to " Cheek " only, and that Áb- is the correct Gender Prefix, which again, however, refers to the whole body.

Snatch (to).—The Root *Dāūkori* really means " Pull."

Sneer (to).—Ig- *ingrí-* describes the action of curling up the nose and upper lip in sneering, and the mental attitude is only inferred from the context.

Snuffle (to).—The Root *Āūrōija* means " Snuffle" or " Snore," when the snoring noise comes from the nose.

Snore (to).—The Root *Gāūrowa* means " Snore," but principally when the noise appears to come from the throat and chest.

The Andamanese say when it thunders :—

Púluga-lá *gāūráwa*-ké.
God is snoring.

So big.—This is a Sentence.

Kien and *Wāi* are two Roots of Group (5), meaning together "So," " Thus," " So much".

Dóga-da means " Big".

Soak (to).—The Root *Yóp* means " Soften," *q. v.*, and as the Andamanese soften their wooden articles by soaking them, it has come to mean " Soak."

Sob (to).—The Root *Āūna* means " Throb," " Palpitate," and refers to the muscular and not to the mental action of " Sobbing."

(These final a in Áka-*Béa̱*-da are often pronounced as à.)

Somewhere.—This is a Sentence :

Kátin is a Root of Group (5), and means " Here," " There," indefinitely.

Ér- " Place".
-len " In."
" In some place."

In Āūkāū-*Júwōi* the equivalent of *Ér-len* is *Tíw-an*, an euphonic abbreviation of the full *Tíwe-an.*

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Son (a) —The Root *Bá* means " Small," as referring to animate objects. Hence " Baby " and " Son".

The same word is used to mean " Daughter." A father or mother would always speak of their offspring, at any age, as *Bá* da, but another person would only speak of " an infant " as *Bá*-da.

Soon.—*D*'ár-*éri*-nga-da means " Afterwards," " Presently."

Sorrowful.—See Sad.

Dékia means " Sorrowful," but the Āūkāū-*Júwōi* equivalent is a Compound Word.

This word more particularly describes a nervous, sinking feeling at the heart. See Soul (the).

Sort to .—See Select (to).

Soul (the).—It will be observed that in the Āūkāū-*Júwōi* language the same equivalents are used for Soul as for Sorrowful.

The first word here given is a Compound.

Kúk " The heart."

-l'ár- Conjunctional Infix.

Dékia-da " Sorrowful."

(It appears to describe the physical feeling of depression about the heart).

The Andamanese when sorrowful say that they feel depressed, and they call this depressed feeling the action of the soul. Of course their views are vague on this point.

Ót-*yóló*-da really means " A reflection."

The Andamanese appear to think that the reflection of a person in a mirror is his Double, or Soul. See Reflect (to).

Sour.—Ig-*máka*-da means " Sour," in the sense of " Nasty." The pleasant sourness of fruit is rendered by *Téripa*-da. See Sharp.

South (the).—See Side.

Kámi-tek really means " Here by," and refers to the South or West.

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South wind (the).—This Compound Word is the same as that given for "East wind," and the Andamanese are very vague in their use of the words *Kámi-tek* and *Káré-tek.* In this case, so long as the wind is South-West, (A Monsoon wind), it is described as *Déria*-da ; but the variable Southerly winds which sometimes occur have, from the position of the Andaman Islands, a point of two of East in them, the winds blowing on to the shore. See Map attached.

Sparkle (to).—See Shine (to).

Speak (to).—The Root *Yáb* means "Speak."
Íjí- is apparently the Gender Prefix, and :—
Íjí-*yáb*- means "To talk," To converse."
Ót-*yáb*- "To speak of marriage."
Ár-*yáb*- "To tell visitors to go."
Eb-*yáb*- "To ask for pardon."
Āūto-*yáb*- "To ask for presents."

Spider's web (a).—The Root *Kúd* really means "A net." See Cobweb (a).

Spill (to).—See Fill (to).

Spine (the).—*Été-tá*-da is a Compound Word.
Été- "The back."
Tá-da "Bone."
Ár-*été*-da or Ár-*étá*-da means "The back," "The loins," "The back, or reverse," of anything.

Spit (to).—The Root *Túbal* means "Spit," with the tongue.
Chin- means "To jerk the spittle between the teeth," a common Andamanese mode of spitting.
Ád-*chin*- means "To spit on a person."
Áb-*chin*- "To splash." (To throw water about).

Spittle.—The Root *Rāīs* means "Juice."
Áka-*rāīs*-da "Spittle," *i.e.*, "Juice of the mouth," the Prefix Áka- belonging to Group (1), and referring to the mouth.

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Túbal-da means "Saliva," not necessarily ejected.

Splash (to).—Áb-*chin*- See Spit to.

Pédi- means "To slap," "To beat the water with the open "hands," (whereby, of course, it is splashed about).

Splice (to).—The equivalent given, which is an example of Double Prefixes, exactly expresses the English "Splice" (to).

Split (to).—The Root *Tárala* means "Split," and the Prefixes indicate the articles "Split."

Ákan-*tárala*- "To split wood lengthways."

Ót-*tárala*- "To split open fruit."

Spotted.—The word *Tāūnatáni* means "Spotted," and the Andamanese claim that this is a single word. It appears to be very ancient, is a technical term, and I am unable to ascertain its derivation.

Spray.—The Compound Word given appears to be ancient, and I am unable to ascertain the derivation of it. I have heard :—

Ót-*ényawáli*-da applied to "Spray," and also to a "Ground swell," arising in a calm sea.

Énya may be a connection with *Ina* "Water," but the Andamanese say that it also means "Wind."

Wáli- appears to give the idea of "Water" or "Wind" in motion.

Spread out (to).—While the Roots *Tāūr* and *Pé* are used to mean "Spread out," the latter word being applied to inanimate objects, *Tāūr* means "Set in line;" *Pé* means "Dot about irregularly."

Spring of water (a).—Áka-*chár*-da is generally used of salt water creeks, to denote the extreme end of them, the ultimate distance to which they have penetrated inland. Hence, by a reversal of ideas, the same word is sometimes used to mean "Source of a fresh water stream."

Chúlnga-da means "A stream of fresh water."

Chúlnga is here considered to be one word, and not a Verbal Substantive.

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Squat (to).—See Sit (to).

Squint (a).—This is a Sentence.
Í- Prefix of Group (1).
Dal "The eye."
-l'ár- Conjunctional Infix.
Téka "Crooked."
-da General Noun Suffix.

Squint (to.)—Squints are rare among the Andamanese, and the words given mean "Purblind."

In the *Púchikwár*, *Álapich* means "White," for in squinting the "Whites" of the eyes are unduly shown.

Stale.—Í-*tāūl*-ré is the Perfect Tense, or Past Participle of a Verb. It is used to mean "Ripe," "Over-ripe," "Stale," and also, by inference, "Grey haired;" the hair on becoming white is said to be "Over-ripe."

Stand still (to).—The Root *Nú* means "Without motion," and the Prefixes indicate the part of the human body which is "Motionless."

When photographing the Andamanese I have found Ig-*nú*! "Stand still," a most useful Imperative to utter just before exposing a plate.

Stand on tiptoe (to).—The Root *Lāijāi* refers to actions done with the toes.
Ára-*lāijāi*- "To stand on tiptoe."
Āūto-*lāijāi*- "To climb a tree.
In climbing the Andamanese use their feet as additional hands, like monkeys.

Áka-*lāijāi*- "To bring a piece of wood nearer."

(An Andamanese wanting a piece of wood, if he was sitting down, would not trouble to get up, but would reach out one leg and drag the wood towards him by his toes).

Stare (to).—The Root *Nāūma* appears to have the same meaning

as the Root *Nú*, and means "Motionless," the Prefixes of Group (1) indicating the part which is motionless.

Ig- is a Prefix of Group (1), referring to the "Eye," and :—

Ig-*nāūma*- means "To stare," "To look fixedly."

Start (to).—The Root *Ñéradla* means "Start." The Prefixes give definitiveness.

Ig- refers to "The eyes."

Ig-*ñéradla*- means "To start on account of something seen."

Ót-*ñéradla*- "To shudder," as when one puts cold water over the body.

Óng-*ñéradla*- "To jerk back the hand," as when touching hot iron accidentally.

Ár-*ñéradla*- "To jerk the body," as when suddenly bitten by an ant.

Starve (to).—The Root *Wérali* means "Hungry."

Steal (to).—The Andamanese children steal as do other children, but it is considered very disgraceful for an Andamanese adult to steal the property of another Andamanese. (The property of strangers, or of the Andamanese of another Group of tribes, is fair game).

A confirmed thief would be avoided, and probably end by being killed.

Steam.—The word used means either "Smoke," or "Steam," and may be said to mean "Vapour" generally.

Steam, (to give off).—This is the same word as "To boil."

Stench (a).—See Smell, (unpleasant).

Step backwards (to).—See Astern (to go).

Tár-*tápa*- gives the idea of going backwards, and the Prefixes determine the circumstances.

Stern (to go).—See Astern. *Tét* and *Tít* are the same words.

Stiff.—See Firm.

Sting (a).—The Root *Múrúwil* has only one form :—

Ár-*múrúwil*-da meaning "A sting," as of a bee.

Sting (to).—*Tāīj-* means "To shoot," and the Andamanese consider that a bee has shot a person when he stings, comparing the piercing of the sting to the piercing of an arrow.

Stir t o,—See Eddy (an).

The Root *Gérāō* means "Stir" as applied to "Food," and the cooking thereof.

Ót-*gérāō-* means "To stir," and refers to a peculiar mode of cooking with hot, round stones.

These are collected in a heap over a fire and when redhot the fire is taken away, the stones are "stirred round" and separated, the pig's flesh is put on top of them, and the whole is covered with leaves weighted on the top with stones, and left till the flesh is baked.

Stomach-ache.—This is a Compound Word.

Jódo "The stomach."

-l'ik-, Conjunctional Infix.

Chám-da, "Pain."

"Pain of, or in, the stomach."

Stone (a).—For *Ban*-da; see Seed.

Stoop (to).—The Root *Ngōījli* means "Stoop."

In the *Púchikwár* the word *Kāīnye* gives the force of "Motion."

Stop (to).—The Root *Jábag* means "Bad."

Jábagi- means "To prevent," and the derivation here may be that "A thing is spoilt by having its completion prevented."

Stop a hole (to).—The Root *Né* means "Close," "Shut," and the Prefixes describe the class of articles which are "Closed."

Ig- appears to be the Gender Prefix, and the others are rarely used.

Storm (a).—The Root *Wúl* means "Wind," and by *Wúl*-nga-da "A strong wind" is meant. Hence "A storm."

Stout.—The Root *Páta* means "Fat," in the adjectival sense.

Straighten (to).—The Root *Nāūgo* refers to "Straightening" wooden articles by heating them and bending them into shape.

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It is principally used with reference to bamboo harpoon shafts, and reed and wood arrow shafts.

Stream (a).—The word *Jig*-da refers generally to "A salt water Creek." For streams of fresh water *Chúlnga*-da would be used. See "Spring of water."

Stretch (to).—*Téni* refers to the "Stretching and straining" of a rope.

Wódli- means "To reach out to get a thing," but carries the inference that the thing is too far off, and cannot be reached.

Tik-*pāiné-* means "To reach out the arm, and take."

It is in contradistinction to *Wódli-* , where the arm is reached out, but the article is not grasped.

It will be seen that the Andamanese make a distinction between the stretching out of the limbs, and the stretching of the body. *Lāūrāī* is used of the "stretched out" attitude of a sleeping person.

String.—The Root *Māūla* meaning "String," must not be confounded with the Root *Māūla* meaning "Smoke." There is a very slight difference in the pronunciation of the first syllable of the two words which cannot be rendered in writing.

The "String" meant is that made from the *Yólba* (*Anadendron Paniculatum*) fibre.

String (to).—The Root *Ját* means "Sew," or "String together."

Stroke (to).—See Fondle (to).

Strong.—This is a Compound Word.

Áb- Prefix of Group (1) referring to the human body.

Gāūra "Strong," "Muscular."

Dóga-da "Much."

Struggle (to).—The Root *Kéretá* means "Wriggle the body from side to side," hence from the similar action, "Struggle."

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Stumble to.—The Root *Túchurpi* means "Hit the foot against something," hence "Stumble."

Stupid.—See Foolish.

Suck to.—The Root *Wélij* means "Drink."

Suckle to.—This is a Compound Word and refers to the action of the mother in squeezing her breast when giving milk to her child.

Kám "Breast."
Räis "Juice."
Púnú- "To squeeze out."

Sufficient.—*Kien wäi*-da means "So," "That is enough," "Thus," according to the context.

Sulky to be :—The Root *Wélab* means "Tired."

Hence "Inaction," from fatigue or any other cause. Hence "Sulky," *i.e.*, "Quiet," "Inactive."

Sunrise. Sunset.—These are Sentences.

Bódo "The Sun."
-l'ár- Conjunctional Infix.
Kág- "Go up."
Läüti- "Go in," or "Go down."
-nga Verbal Substantive Suffix.

Sunstroke (a).—The Andamanese regard *Bítanga* as one word and not as a Verbal Substantive.

They have several different meanings for this word.

Bítanga-da means "A sunstroke," or "The sun burning the top of the head."

Bítanga-da means "A person who sings or speaks well, or clearly."

Bítanga-da means "A person who grinds his teeth."

Bítanga-da means "A person who chews his food thoroughly."

I am unable to ascertain the derivations of these different meanings, but it appears to me as if the words were Verbal Substantives formed on differing, and now obsolete, Roots.

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Surround (to).—The Root *Gāūroba* means " Surround," and the Prefixes indicate the circumstances, as :—

Ót-*gāūroba*- " To surround."

Ád-*gāūroba*- refers to a few people sitting together in a circle.

Ár-*gāūroba*- refers to a few people sitting round a tree.

Áka-*gāūroba*- " To sit round a cooking pot."

The Root *Gó* also means " Surround," but more in the sense of " Fasten," or " Tie round."

Thus—Íjí-*gó*-nga-da means " A wreath tied round the head."

Suspend (to).—The Root *Rāūni* means " Tie up," and only by inference, or with reference to the position of the article tied up, means " Suspend."

Ngāūtoli- means " To suspend," " To hang up," by a rope.

See Hang (to). Hang up (to).

Swallow (to).—*Wélij*- means " To drink."

Swamp (a).—See Mangrove Swamp (a).

Sweat (to).—See Perspire (to).

Sweep (to).—The Root *Búj* meaning " Sweep," must not be confounded with the Root *Búj* meaning " A cooking pot."

Sweetheart (a).—See Lover (a).

Swift.—See Quickly.

Swim (to).—*Pú*- means " To swim " in the ordinary way.

Ad-*rókó*- means " To swim on the back," the word *Rókó* referring to a canoe, from a fancied resemblance between a person swimming on his back and a canoe going through the water.

Tik-*pàtémí*- means " To swim, or dive under water," the head going first.

Lúdgi- means " To go under water," feet foremost. See Bathe (to).

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Swing (to).—From the Verb *Lélá-* "To swing," the Andamanese obtain the following :—

Lélá-nga-da "Giddiness." "Swimming in the head." Similar to that caused by swinging.

Léléka- "To stagger about." "To walk as a giddy person."

Ára- is the Gender Prefix of this word.

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CHAPTER XV.

Analysis of the Words under Letters T. U. V. W. and Y.

Take (to).—The Root *Eni* means "Take," with the hand.

Take care of (to).—The Root *Gāūra* means "Strength," "Force," and the idea of "Taking care" is evidently derived from the fact of the strong being able to "take care of" the weak.

Take hold of (to).—While the Root *Eni* means "Take hold of" with the hand or fingers, also "Pick up," the Root *Púchú* means "Grasp" with the whole hand.

Tall.—The Root *Lapana* is used to mean "Long," and hence "Tall."

Tangle (to).—The Root *Chāū* means "Tie up."

Āūto-*chāū*- means "To tie up in a bundle." Also "To tangle," for the appearance of a tangled mass of rope resembles a bundle.

Teach (to).—The Root *Ta* means "Tell," and takes the Gender Prefix Ī-.

'En- is probably a Pronominal Dative, and the whole means "Tell to him."

Tear (a).—The equivalents in *Púchikwár* and Āūkāū-*Júwōī* mean "Running water."

Ēna or *Ēnak* "Water."

Chár or *Chor* "A stream."

Tease (to).—The Root *Ñéda* gives the force of "Continually doing something against orders," "Disobedience," "Worrying," "Refusing to attend to orders."

It takes the Gender prefix Ig- only.

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Tell (to).—Two only, out of many of the equivalents which are to be found under different headings in this Vocabulary, are given.

'En- is a Pronominal Dative. 'En-*yáb-* means "to say to him."

That way.—This is a Sentence.

Káto "There."
Tinga "Road."
-len "In."

Thatch (to).—The Root *Yóbla* appears to mean "Put above."

Ót-*yóbla-* "To put thatch on a hut."
Ig-*yóbla-* "Ditto."
Áb-*yóbla-* "To put the corpse of a man on a platform."
Ád-*yóbla-* "To sit up in a tree."
Ár-*yóbla-* "To sit on another's shoulders." (as a child is carried on the back).
Áka-*yóbla-* "To beach a canoe." (Also, when making a cooking pot, "to put one layer of clay on another").
Eb-*yóbla-* "To put the rafters on to a hut."
Ákan-*yóbla-* "To beach together," (of two canoes arriving on the beach together).

Thence.—*Kátome-* *tek.*
There from.

There.—Mr. Man derives the Noun Suffix -da from the Verb *Edá-* "To be."

"*Édá*-ké "Is."
"*Édá*-ré "Was."

In the Andamanese equivalents for "There," "There it is," and "These," considerable grounds for this derivation exist.

Káto "There," *Úcha*, an Exclamation, and *Ká* "That," are Roots of Group (5), and do not ordinarily take Prefixes or Suffixes.

If, however, we regard the -da in these three instances as -*dá* (short for *Édá* "Is," or "Was"), instead of -da the Noun Suffix, we obtain the Sentences.

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Káto	*'dá.*	*Ūcha*	*'dá.*	*Ká*	*'dá,*	
There	is.	There	is.	That	is,	(or "These are").

Thick.—The word *Tāūbo*-da refers to thick, impassable jungle, particularly to stunted and matted undergrowth.

Gāūrodma has possibly some connection with *Gāūra* "Strong," a "thick" stick being usually a "strong" one.

It also means "Round" in reference to the "girth" of trees.

Túlawa refers to the "thickness" of the buttressed roots of trees, which are not "Round," but "Flat."

Púlúr is one of several words which mean "Muddy," or dirty, "thick" water.

Thief (a).—The Root *Táp* means "Steal."

Ār-*táp*-da means "The person who steals."

Thigh (the).—See Lap (the).

Thin.—The word *Kínáb* means "Narrow," and hence we get "Thin," as of a slender person, and with the Prefix Āūto- of Group (1), a reference to the human body.

Āūto-*kínáb*-da "The waist."

Thing (a).—The word *Min*-da means "Something," "Anything," and is indefinite.

The Andamanese have an aggravating way of answering *Árik* or *Min*-da when one asks them a question to which they do not wish to give an answer, *e.g.* :—

Q. "Why did you do so-and-so ?"
A. "*Árik* "Because."
Q. "What is that in your hand ?"
A. "*Min*-da "A thing."

Things.—*Rámoko*-da means "Property," "Belongings," "Possessions," and is derived from the Root *Rám* "Wrap up" in a bundle; for the Andamanese keep their portable property tied up in large leaf bundles.

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Think (to).—The Root *Lúa*, "Think," must not be confounded with the Root *Lú* "Finish," "End."

Thirsty (to be).—The Root *Ér* means "Dry."

The Prefix Áka- is of Group (1), and refers to the mouth, the Andamanese considering "To have a dry mouth," equivalent to "To be thirsty."

Threaten (to).—This is a Compound Word, and carries force by its repetition of words meaning "Say," "Tell."

Yáb-nga "Saying."

-l'í- Conjunctional Infix.

Tāī "Tell," "Order."

Throw (to).—It will be observed that *Dépi-* means "To throw," and also "To throw away," the action of "Throwing" being the only thing considered.

Throw down (to).—The Root *Pá* means "Fall."

The Prefix Ōiyo- is Pronominal, and the word Ōiyo-*pá-* means "To cause another to fall," "To throw a person down."

Thunder (to).—See Snore (to).

Ticklish.—This is a Compound Word.

Áb- Prefix of Group (1) referring to the human body.

Wár "Unpleasant," "Nasty."

Dóga-da "Much."

The Root *Wár* means "Disagreeable," and the Prefixes determine the details.

Áka-*wár*-da "Nasty-tasted." (Unpleasant to the mouth.)

Áb-*wár*-da "Ticklish." (Unpleasant to the body.)

The Adjective *Dóga*-da means "Much," and merely intensifies *Wár*.

Tide (the).—See Ebb-tide (the). Flood-tide (the).

Neap-tide (the).—*Et seq.*

The equivalents for Neap and Spring Tides are Compound Words,

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and have reference to the state of the tide as regards the catch of fish and turtle, more of these being found in shallow water at Spring tides, than at Neap tides.

Hence Neap-tides are called :—

Kále "Tide."

Jábag-da "Bad."

Spring-tides are called :—

Kále "Tide."

Béringa-da "Good."

Tie a knot (to).—The Root *Bát* means "Fasten," "Tie round."

The Prefixes determine the articles "Tied," or the class of "Tying." Thus :—

Ót-*bát*- "To tie up leaves," (to form a waistbelt).

Āūko-*bát*- "To tie a knot in a rope."

Óng-*bát*- "To tie the hands together." (Óng- is here a Prefix of Group (1).)

Ig-*bát*- "To tie a band round the upper arm, above the biceps."

Ạ́b-*bát*- "To tie a man up."

Ạ́d-*bát*- "To tie a rope round one's own body."

Ạ́r-*bát*- "To tie the feet together."

Tie together (to).—The Root *Pāīpda* means "Placed together "in contact," whether the articles are tied together, or not.

Thus, a row of books in a shelf which touch each other would be described as *Pāīpda*.

Hence, things which are fastened together, side by side, are said to be *Pāīpda*-ré.

Time (a short), (to be).—The Root *Kàdli* gives the impression of "Quickness."

Ik-*kàdli*- "To come quickly," "To return in a short time."

Góli is the reverse and gives the impression of slowness.

A long time ago.—The phrase used to express this is apparently of very ancient formation, and is derived in part from the *Púchikwár* language.

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Matāi is formed from—

Ma Root of Group (5), and not now used.

Tāi a corruption of *Tíwe*, "Place," or "Period," a *Púchikwár* Root, the usual equivalent of which in Áka-*Béa*-da is *Ér*.

Yábāiya is formed on *Yábá* "Not."

The meaning of the whole is "Not in the present time."

Timid (to be).—The Root *Lát* means "Fear."

Ád-*lát*- "To be afraid."

Ákan- *lát*- "To be nervous when drinking or eating hot things," (for fear of burning oneself).

Other Prefixes of Group (1) refer to similar fear regarding parts of the body.

Tiptoe.—See Stand on tiptoe (to).

To-day. See Day, To-day, under the letter D.

Toe (the).—The Great Toe is called *Túchab*-da. The second, third, and fourth toes are called *Kāūro*-da "Fingers," "Toes." The Little Toe is called "*Ílam*-da."

The Andamanese state that the meanings of these words are :—

Túchab "Double," because the Great Toe is equal in size to two of the other toes together.

Ílam means "The last."

Together.—The Root *Pára* means "Equal," "Similar."

The Prefix Áka- is the Gender Prefix, and the meaning being Plural it takes the Pronominal Plural form 'Ákat- .

'Ákat-*pára*-da "Things alike."

It will be noticed that the *Púchikwár* has the Pronominal Plural Prefix *Nó*- instead of the ordinary equivalent for Aka- .

Ákan-*pára*-da and *Ér-úba-lik* mean "To do a thing together." (As, a number of persons hauling a rope together.)

See Same time (at the). *Ér-úba-lik* is used to mean "I also."

Tomorrow.—This is a Compound Word.

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Wāi-nga "Morning."

-len "In."

In the *Púchikwár*, Āūkāū-*Júwōī*, and *Kol* it will be noticed that the Postposition *-Án*, "In," takes W before it for the sake of euphony.

To-morrow morning is often more forcibly expressed by—

Tár-*wāī*-nga-*len*.—The Prefix Tár- giving the force of "Following," "Ensuing."

Lílti-nga means "In the dawn."

To-morrow evening.—In a similar manner to the above this word is formed. *Díla* means "The evening."

The day after to-morrow.—In the Aka-*Béa*-da and Ákar-*Bálé* this word is formed :—

Tig- or Ted- .—A Prefix giving the force of "After," "Future time." It is more intense than Tár- .

Wāī-nga "Morning."

-lik "By."

In the *Púchikwár* and *Kol* a Sentence is used.

Wó "Morning."

-l'ó- Conjunctional Infix.

Tāūrāū- Probably a Prefix equivalent to Tig- .

Bú "Coming," "Filling."

-Wan "In."

In the Āūkāū-*Júwōī* the simpler form of—

Wó "Morning."

Tá "Afterwards," is used.

To-night.—The equivalent for this word is a Sentence.

Ká "This."

Gúrúg "Night."

-len "In."

In the Kol *Itábíchél* is given as the equivalent of *Ká*, and is written as one word, but though its derivation cannot be exactly ascertained it is probably compounded of three Roots of Group (5),

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Ité, *Ábe*, and *Chél*, the whole having the force of "Now."

Too.—The word given is a Compound.
Ól "It."
Bédig "And," "Also."

Too much.—The Root *Lát* meaning "Excess," must not be confounded with the Root *Lát* meaning "Fear." The á in the former is pronounced sharper than that in the latter.

Tooth-ache (a).—This is a Compound Word.
Tóg "tooth."
-l'ár- Conjunctional Infix.
Chám-nga "Paining," "Aching."

Toothless.—The Root *Líga* means "Wanting," and is allied to the Root *Lúga*. See Barren.
The Prefix Ig- refers to "The teeth".
Déria-da means "The gums."
Āūko- is the Gender Prefix of Group (1).

Torch (a).—The Root *Tóg* "A torch" in Ákar-*Bálé* must not be confounded with the Root *Tóg* "A tooth." The T in the first word is Dental and in the second word Lingual.

Torch (to make a).—This is a Compound Word.
Túg "A torch."
Pát- "To fold up."

By torch-light.—This is a Sentence.
Túg "A torch."
-l'ár- Conjunctional Infix.
Chál "Light."
Tek "By."
The *Kol* omit the Postposition and use the General Noun Suffix.

Tortoise-shell.—See Shell (tortoise).

Tough.—See Firm.

Track (to).—The first equivalent given is a phrase.

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Pag "A foot." Hence "Footmarks," "Tracks."
Ík- "To take."
The motion is here slow.

Chāūlama- means "To track" or "To follow," and the motion implied is rapid.

Transfix (to).—The Root *Del* refers to an ancient name for the Pig arrow, *Éla*-da.

Gāūroba- or *Tú-* means "To pierce right through." (So as to come out on the other side).

Such an action would generally be done with an arrow.

Transparent.—See Clear.

Travel (to).—The Root *Nāō* means "Step," hence "Walk," "Travel."

Tread on (to).—The Root *Búduli* means "Tread on," "Put the foot upon," and the Prefixes give the part of the body or class of article "Trodden" on.

Tree (a).—The Root *Táng* means "Tree," and takes the Gender Prefix Áka- .

Ót-*táng*-da means "The upper branches of a tree."

Tremble (to).—The Root *Béredi* means "Tremble," the Prefixes of Group (1) indicating the part of the body which trembles.

The trembling of the body from cold or ague is indicated.

Yúyúka- principally refers to the trembling of the earth in Earthquakes, *Yúa*-nga-da, etc.

Trepang.—The Āūkāū-*Júwōi* and *Kol* Compound names for the Trepang, Sea slug, Holothurium, or Bêche-de-mer

Lāō "Natives of India."
Lóm "Slug."
shows that the Andamanese of those tribes were aware that the Chinese, Burmese, Malays, and others came to the Andaman Islands to collect and manufacture Trepang.

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Trip (to).—See Stumble (to).

Trip up (to).—This is a Compound Word.

Ár- Prefix of Group (1) referring to the shin, leg, or ankle.

Chàraga "Tangled undergrowth."

Èni- "To take hold of."

The meaning of the whole word is, that, when going through the jungle, the tangled undergrowth catches the ankles and trips one up. Hence "To trip up," generally.

Trouble (to take).—See Take care (to).

The idea here is "To exert force and care in order to do a thing."

True.—It would appear to say little for the morals of the Andamanese that they have no simple word for "Truth," but have to use a Compound Word meaning "Not lies;" but really they are a truth-telling race among themselves, (though they lie to strangers), and while they have a word to express "A lie," or "A joke," they are so little in the habit of using the words "Truth," or "True," that when they do use them they have to say "Not a lie."

'Ákat- Plural Pronominal Prefix.

Yéngat "Lies," or "Jokes."

Yába-da "Not."

See False. Lie (to).

Truth (to speak the).—This is a Sentence.

'Ákat- Plural Pronominal Prefix.

Yéngat "Jokes," or "Lies."

Yábá "Not."

-len "In."

Yáb- "To speak."

Tug (to).—*Däükra-* is evidently connected with *Däükori-* "To pull."

Tumble (to).—The Root *Pá* means "Fall," or "Tumble down."

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Turn (to).—The Root *Géáli* means "Turn." The Prefixes indicate the class of article which turns.

While *Géáli* means "Turn" (partially), *Kāīdli* means "Turn" (completely round), "Turn" (half round), and "Revolve."

Turn over (to).—The Root *Rāūgi* refers chiefly to prostrate articles, and means "Turn upside down," "Shut."

The Prefixes indicate the class of article turned, and also modify the meaning, as:—

Áka-*rāūgi*- "To put the lid on a cooking pot."

Ig-*rāūgi*- "To extinguish fire."

This last refers to the falling of water on fire, which extinguishes it. The Andamanese sometimes put their fires out in this way.

Tusk (a).—Áka-*tóg*-da simply means "A tooth."

The word *Pílicha*-da applies to the "Tusk" of a pig only, which is used as a tool.

Twice.—This is the same word as "Two." Also see Chapter V.

Twilight.—The first word given is a Compound and describes "Twilight" in the abstract.

Ér "Place," "Period."

-l'áka- Conjunctional Infix.

Dāōwiya-da "Clear." "Transparent."

The inference being that it is not dark.

The other equivalents given simply mean "Morning," and "Evening." (See To-morrow morning. To-morrow evening.)

They occur in conversation when an Andamanese mentions the time at which something will occur, or has occurred.

Twine.—See String.

Twine (to).—The Root *Māūr* refers to the attitude of a person sitting up, with his legs placed together and straight in front of him. When a man is making twine he sits in this position, and, taking two fibres in his hands, rubs them together with the ball of one hand along his thigh, thus twisting them together.

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Thus *Māūla* l'áb-*māūr-*
Twine twist.

and from the word for the attitude we get the word for the work done in that attitude.

This word *Māūr* only means "Twine," in the sense of making thread or twine in the manner described.

Twinkle (to).—See Shine (to).

Twist (to).—The Root *Māīa* means "Twist together," and refers to the making of bow strings.

A bundle of fibres is taken, and a strip of fibre is wound round these which are partially twisted.

This word Ig-*māīa-* like Ád-*māūr-* is a technical term, and the Andamanese have many such for the different actions of their manufactures.

Ig-*māīa-* also refers to the "Twisting together" of two fibres in making the first cords of the turtle line (*Bétmo*-da); but the twisting together of the two finished cords in order to make the complete rope is called Ig-*két-* , also a technical term.

Ugly.—This is a Compound Word.
Ig- Prefix of Group (1).
Múgú "Forehead," hence "Face,"
Jábag-da "Bad."

Ulcer (an).—The Root *Chúm* means "Sore."

Umbilical cord (the).—The Root *Ér* means "Place," or "Period."

The Andamanese call the Navel and the Umbilical cord Áb-*ér*-da, "The place" *par excellence* of the body, having regard to their physical uses, which they recognise.

Umbrella (an).—See Leaf Umbrella (a).

Unable.—This is a Compound Word.
Ōiyó-nga "Able," "Doing."
Yába-da "Not."

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Unclouded.—This is a Sentence.

Ér "Place." (From the context "Sky").

-lá .—This may be regarded either as an Honorific Suffix to *Ér*, or as a Conjunctional Infix.

Lingrí-da "Bright," "Smooth," "Polished," "Clear."

Uncover (to).—The Root *Íalpi* means "Open," "Lift up," "Uncover."

It takes the Gender Prefix Aka.-

Under.—See Beneath.

Undo (to).—The Root *Wélep* means "Undo," the Prefixes indicating the class of article which is undone.

Uneven.—This is a Compound Word.

Ér "Place."

-l'ót- Conjunctional Infix.

Kāūtokyó "Uneven." (As referring to the ground.)

Unfasten (to).—The Root *Wélāīji* means "Undo," "Untie," "Unfasten," and the Prefixes indicate the class of article unfastened, or the place from which it is undone.

Unfinished.—This is a Compound Word.

Ár- Gender Prefix.

Lú-nga "Finishing."

Yába-da "Not."

Unhappy.—The word *Múla*-nga-da really means "A quiet peaceably disposed person," hence any person who sits apart, with a sad quiet demeanour, is called *Múla*-nga-da.

The Root is *Múla* evidently connected with *Múlwa* "Quiet," "Deaf," "Dumb."

The second equivalent given is a Compound Word.

Kúk "Heart."

-l'ár- Conjunctional Infix.

Jábag-da "Bad."

Unhook (to).—The Root *Lúpúji* means "Take off." The Prefixes indicate the details regarding the "Taking off."

Uninhabited.—This is a Sentence.
Búd "Hut."
-l'ár- Conjunctional Infix.
Lúa-da "Finished." "Done with." Hence "Empty."

Unloose (to).— Ót-*máni*- means "To abandon," "To unloose," "To let go," "To have done with."

Unmarried man (a).—See Man, (unmarried).

Unmarried woman (a).—See Girl (a).

Unpack (to).—See Unfasten (to).

Unravel (to).—See Undo (to).

Unripe.—The word *Pútúngāij*-da means "Black," and *Téripa*-da means "Acid;" these being two commonly recognised stages in the "Unripeness" of fruit.
See further remarks in Chapter III.

Unroll (to).—The Root *Wírlà* means "Unroll," and the Prefixes denote the class of articles unrolled.

Unskilful.—The *Jábag* means "Bad."
Ón- is a Prefix of Group (1), referring to "The hand."
To be "Bad with the hands" is to be "Clumsy in using the "hands," *i.e.*, "Unskilful."

Untie (to).—See Unfasten (to).

Until.—*Tāūba* is a Root of Group (5).
-*Tek* is a Postposition meaning "Till," "By."
Tāūba-tek is also used to mean "To wait a little."
The Imperative "Wait a little," *q.v.*, is rendered by *Tāūla-bá*!

Untrue.—See Lie (to).

Untwine (to).—See Unroll (to).

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A different operation from Unfasten or Unravel is here understood.

Unwilling.—See Unhappy.

Up.—*Táng-len* is a Compound Word meaning "Above," "Over," "Up."

Táng-da means "A tree."

-len is the Postposition meaning "In."

A thing in a tree would be "above" a person on the ground.

Upon.—See Aground.

Uproot (to).—One Root *Lăŭti* means "Enter," also "Descend," and the diphthong ăŭ is pronounced somewhat shorter than the diphthong āū in the Root *Lāūti* meaning "Uproot" The two could be easily mistaken for each other were it not for the context, which decides many such points in Andamanese.

Upset (to).—The Root *Pí* seems to mean "Pour," and the Prefixes indicate the circumstances under which liquid is poured.

Ót-*pí-* "To pour" (accidentally). Hence "To upset"

This word is principally used of liquids and food.

Upside down.—See Turn over (to).

Useful—This is a Compound Word, and it seems curious that the Andamanese, who are an industrious race with reference to their own affairs, should only be able to describe "Useful," as "Not tired," "Not useless."

This may be because "Useful" is their normal state and needs no description, whereas "Useless" is less common (with reference, of course, to human beings).

For a similar construction see True.

Áb- Prefix of Group (1), referring to the human body.

Wélab "Tired," "Useless."

Yába-da "Not."

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Vacant.—The Root *Lúa* means "Empty," "Finished," being another form of *Lú*, and having no connection with *Lúa* "Know." See Empty.

Vertebra (the).—See Spine (the).

Ár- Gender Prefix of Group (1).

Été "Back."

Tá-da "Bone."

Very.—*Dóga*-da means "Much," "Big," and, as I show in the following example, "Very."

Chóki *Dóga*-da.
Cold Very.

Violent.—The Root *Gāūra* means "Force," hence *Gāūra*- "To employ force," "To be violent."

It is curious that the Urdu word for a white man is Gorá, and the Andamanese, seeing the size and strength of the European soldiers and sailors, and their violent conduct when drunk, and learning that the natives of India called them Gorá, have concluded that the Áka-*Béa*-da word *Gāūra* is what is meant, which indeed is strangely apposite.

Virgin (a).—The Andamanese have no word which actually means "A virgin," and they describe such a person as:—

Ót-*lékinga*-da "Poor," as regards the body.

The Root *Lékinga* means "Poor," *q. v.*

Probably a girl is considered to be "Poor" who does not possess a "Lover," *q.v.*; which, considering the extended privileges attaching to that position, says little for the morals of the Andamanese from an European point of view.

Visible.—See Clear (to).

Ár-*wálak* means "Visible," in the sense that the view is not obstructed by intermediate jungle, etc."

Visit (to).—The Prefix *Át*- appears to be Pronominal, and to mean "For this reason."

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Ára- is the Gender Prefix, referring to "people" in the Plural.

Lói is a Root meaning "To repeatedly do a thing," or "To repeatedly go to a place."

Voice (the).—The Root *Tégi* means "Sound," and, with the Prefix Áka- of Group (1), refers to the mouth. "Speech" or "Voice."

Waddle (to).—The Root *Gígia* means "Move from side to side," and the Prefixes determine the details of the action; as:—

Ót-*gígia*- "To waddle," (referring to the swaying action of the head and body).

Ig-*gígia*- "To jerk the head on one side" (to avoid a blow).

Wade (to).—The Root *Léké* refers to "Going through the water with half the body in and half out."

Ád-*léké*- "To wade" (the Prefix Ád- of Group (1) refers to the body).

Áka-*léké*- "To go through the water behind a boat" (as a log is towed).

Waist (the).—See Thin.

Waistbelt (a).—Ár-*étăĭ*-nga-da means "A thing which goes round the loins." It is derived from Ár-*été*-da "The loins."

The word *Bód*-da refers to the Pandanus tree, from the leaves of which the Andamanese made most of their "Waistbelts."

Wait a little!—This is a Sentence.

Tăŭlá "Wait."

Bá "Little."

Tăŭlá is an Exclamation, and a Root of Group (5) not used by itself.

Wait (to).—This is a Compound Word.

Tăŭba "Then."

-tek "Till."

Pálí- "To remain."

Wake (to).—The Root *Bói* means "Arise," "Get up" (as from sleep); hence "Awake."

Walk on tiptoe (to).—See Stand on tiptoe (to).

Wanting.—This is a Sentence.

Ía "His," or "Its."

Bá-da "Little," "Small."

"His portion is small," "It is little." (A hint that it was deficient).

Warm (to).—The Root *Úya* "Hot," "Warm," takes Prefixes according to the articles, etc., warmed. As :—

Ót- is the Gender Prefix, and also refers to "Round things."

Áka-*úya*- "To heat a cooking pot, etc."

Warm oneself (to).—The Root *Tàri* means "Heat," "Dry by heat," "Broil."

Warn (to).—The Root *Kána* means "Forbid," hence "Warn not to do a thing."

Wash (to).—*Lúdga*- means "To bathe," which does not necessarily imply "To wash."

Chát- means "To wash," and does not mean "To bathe.".

Watch (to).—This is a Compound Word.

Ér "Place."

-l'ik- Conjunctional Infix.

Bádi- "To see."

When *Bádi* takes the Tense Suffix -ké it becomes, euphonically *Bádig*-ké.

Waterfall (a).—The Root *Chár* means "Running water," "Spring," and is modified in meaning by the use of Prefixes.

Áka-*chár*-da "A waterfall," or "Rapid."

Ár-*chár*-da "The head of a salt water creek."

From this Root we get the word *Chárat*-da "A tide-rip."

(Also, in the languages of the North Andaman Group of tribes, *Chárú* "The sea.")

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Water-tight.—The Root *Kāūla* appears to mean "Impervious to water," for while :—

Ár-*kāūla*-da means "Water-tight," with reference to a bucket, Áka-*kāūla*-da means "Empty," or "Dry."

Ót-*kāūla*-da means "Dry." (Not wet).

Wave (to).—The Root *Wīl* "Wave," "Fan," may be connected with *Wúl*, "Wind," and *Wīl-* is used to mean "To fan oneself" in order to drive away flies. (*Not* for coolness).

Ig-*wīl*-nga-da means "Plumes," "Fly whisks."

Wax.—The first two equivalents given are Compounds.

Ája "White honey."

Pích-da "Wax."

Tóbúl "Black honey."

Léré-da is a special name for "black wax," and means the same as *Tóbúl-pích*-da.

Wax of the ear (the).—This is a Compound Word.

Áka-*yá* really means "Gills," referring to fishes.

(Also, "either side of the throat under the jawbone;" also "The inside of the ear.")

Múruwin-da "Wax of the ear."

Way (the).—*Kíen* means "Thus," and is a Root of Group (5).

Make Way (to).—The Root *Óchāī* means "Get out of the way," "Leave the path open."

Áka-*óchāī*- "To get out of the way."

Ig-*óchāī*- "To open a book."

Ár-*óchāī*- "To clear away grass and undergrowth."

Ab-*óchāī*- "To move a person out of the way."

Make a Way (to).—This is a Compound Word.

Tinga "A path."

-l'ót- Conjunctional Infix.

Wál- "To clear."

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Way (to show the).—This is a Compound Word.

Tinga "A path."

-l'ăŭko- Conjunctional Infix.

Lá- "To go first," "To go before."

The person who goes along a path first may be said to "show the way" to the others who follow him.

Also:—*Tinga* "A path."

-l'í- Conjunctional Infix.

Tán- "To teach," "To tell."

Way (to clear the).—This refers to sweeping the road clean.

Tinga "A path."

Búj- "To sweep."

Weak.—The Root *Tăŭroki* appears, from the equivalents in Akar-*Bálé* and *Kol*, to have some connection with *Yób* "Pliant."

Its meaning is "Weak," by which "Pliant," "Bending," "Unable to stand of itself," etc., is meant.

Ót-*tăŭroki*-da means "Tired out," "Unable to walk further."

Wealthy.—See Chief (a).

Wear (to).—The Root *Lăŭti* means "Enter."

Eb- is here a Pronominal Prefix.

The meaning of Eb-*lăŭti-* is "To put oneself into," "To put on," hence "To wear."

Weather (the).—"Fine," and "Stormy," are Compound Words.

Măŭro means "The sky."

Béringa-da means "Good."

Jábag-da means "Bad."

Ŭya, *Chóki*, and *Yúm* are simply the Roots meaning Hot, Cold, and Rain, respectively.

Web-footed.—The Root *Peketó* means "Wide," "Broad," and the application to a web-foot refers to its abnormal breadth, and not to the web.

Wedding (a).—See Marry (to).

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Well (a).—This is a Compound Word.
Ína "Fresh water."
-l'ig-, Conjunctional Infix.
Báng-da "Hole."

West (the).—See South (the), South wind (the).

Wet.—See Damp.

Whale (a).—See Cachalot (a). Also Crocodile (a).

What for.—The terminations -len and -leb and -chíke may be considered to be Postpositions, and in that case would be written separately, but the Andamanese do not agree about this.

Whence.—Similarly -tek may be a Postposition.

Má *Tíwe* - *lé* ?
What Place from ? } is the formation of the word.

Where ?—In Áka-*Béa*-da "Whence ? " and "Where ?" may be regarded as formed thus:—
Tekaré-tek ?
Tekarí-chá ?
In the Āūkāū-*Júwōi* this is clearly shown:—
Miák *tíwe* ?.
What place ?

Whet (to).—See Sharpen (to) with regard to *Jít*-.
The Root *Bír* means "Rub together," and hence "Sharpen," with reference to the action of "Rubbing" the Whetstone and iron together.
The Prefixes give the classes of articles "rubbed together."

Which ?—*Tén* appears to mean "Which," in the sense of "Where ?" *Míjia*-da means "Which," pronominally.

Whirl (to).—See Eddy (an).
Káti and *Kétik* appear to be the same words.

Whisk (to).—See Wave (to).
Wíl and *Wílya* are connected Roots with the same meanings.

Whisper (to).—While the Root *Yálpa* means "Whisper," the addition of Prefixes draw very fine distinctions.

Ig-*yálpa-* "To whisper" to a person, when facing him.

Aka-*yálpa-* "To whisper" into a person's ear.

Whistle (to).—The Andamanese whistle very little, and have no idea of whistling tunes.

Whole (the).—Ár-*dúrú*-da means "All."

Wicked.—The Root *Yúb* means "Stupid," "Insane," and takes the Gender Prefix Ig-

Jábag-da means "Bad."

An Ig-*yúb*-da person would probably be "A homicidal maniac."

Width.—*Pàn* and *Peketó* appear to have exactly similar meanings.

Widow (a).—The word Ár-*léba*-da means "Widower" or "Widow," there being no distinction of the sexes.

The Root *Léba* takes the Gender Prefix Ár-, referring to human beings only.

Wife (a).—The Root *Pāil* means "Female," and takes the Gender Prefix Áb- only. (Referring to human beings.)

Wind (to).—The Root *Kāūt* means "Wind up," "Roll up," "Coil up," appears to be used with reference to rope only, and is not modified in meaning by the addition of Prefixes.

Wing (a).—See Fly (to).

Wink (to).—The Root *Némel* means "Leer," "Wink," and takes the Gender Prefix Ig- of Group (1), (referring to the "eye,") only.

Wipe (to).—The Root *Rár* means "Wipe," and takes Prefixes of Group (1), indicating the parts of the body "wiped."

Wise.—See Clever.

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Wish (a), and (to).—The expression of the abstract word "Wish" has no proper equivalent amongst the Andamanese.

Ngána- means "To want."

The Root *Gári* seems to mean "Want," "Be without," and, therefore, "Desire," "Wish for." For instance:—

Mōĭcho m'áka-*gári*-ké.

Mōĭcho "We."

m' euphonic.

Áka- Prefix of Group (1), referring to the mouth, and hence to food.

Gári-ké "Are wanting," "Are without."

"We are without food," *i.e.*, "We wish for food."

With.—The Root *Ík* means "With," and is used as a Verb.

Ík- "To go with."

Pāĭcha-len is a Compound Word.

Pāĭcha "Lap."

-len "In."

Hence "With," "In the company of."

Wither (to).—The Root *Rúka* means "Dry up" or "Rot."

Withered.—*Māĭñ*-ré is the Perfect Tense, or Past Participle of the Verb *Māĭña-* and means "Thin."

Rúka-da means "Dried up."

Rúcha-da means "Rubbish," "Become rotten," "Become worthless."

Within.—This is a Compound Word.

Kóktár "Inside."

-len "In."

Kók may be allied to *Kúk* "Heart."

Without.—This is a Compound Word.

Wálak, "Clearing."

-len "In."

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"In the clearing" *i.e.*, not in the hut, not in the jungle, hence "Outside," "Without."

Word (a).—The Root *Tégi* means "Sound," hence "A word."
The Prefix Áka- is generally used.
Yáb-nga-da is a Verbal Substantive meaning "Saying," formed from the Root *Yáb* "Speak," "Say."

Work (to).—See Able (to be).

World (the).—The Root *Érem* means "Jungle," and *Érema*-da has come to mean "The world," for the Andaman Islands are nothing but jungle-covered land, there being no clearings of any size, and the forest extends to the edge of the sea.

Worn out.—Ár-*tám*-ré means "Old," "Ancient," "Former."
The Andamanese consider a very old man to be "Worn out," and a weapon or utensil which is "Worn out," is said to be "Old."

Worthless.—The Root *Wélab* means "Tired."
Ón- is a Prefix of Group (1) and refers to "The hands."
A person whose hands are "tired," is unable to work with them, and hence the word comes to mean "Worthless." (A person who is unable to work or do anything, or a thing from which nothing can be made.)
The word principally refers to human beings.

Wound (a).—The Root *Chúm* means "Sore," "Wound," and the Prefixes indicate the part of the body on which the wound is.

Wound (to).—The first equivalent given is a Compound Word.—
Chúm "Wound."
Tégi- "To cause."
Áb-*járali*- means "To pierce," with an arrow, or thorn, both common causes of wounds to the Andamanese.

Wrap up (to).—The Root *Chāū* means "Tie up," "Wrap up," and the Prefixes indicate the class of articles "wrapped up," or the mode of "wrapping" them up.

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Wrap round oneself (to).—The Root *Rám* means "Wrap round," as of a person who wraps a cloak round himself.

The Prefixes indicate the classes of articles "wrapped," or the manner of "wrapping".

Wreck (a).—This is a Sentence.
'Á (Pronoun) "It," "That."
át- Prefix.
Kújra-ré "Broken."
"The thing that has broken".

Wrestle (to).—See Fight (to).

Wriggle (to).—The word *Lāīa-* refers to the manner in which a snake or a worm progresses.

Ñéradla- means "To Start," *q.v.*

Wring out (to). The Root *Kéti* means "Turn" or "Twist" round and round. It is allied to *Kétik.* See Eddy.

The Prefixes denote the classes of articles "twisted round."

Ót-*kéti-* "To twist nets round" (in order to dry them, by wringing the water out).

Wrinkle (to).—*Bár*-nga-da means "Lines."
Ót-*bár-* "To paint a pattern of lines on a shell."
Wrinkles are considered as a pattern of natural lines.

Wrinkle (to)—*Ñéred-* is probably allied to *Ñéradla-*.
Ñéred- is only used to mean "To wrinkle" (of the eyes).
It takes the Prefix of Group (1) referring to the eyes.

Wristlet (a).—This is a Compound Word.
Tāūgo "The wrist."
Chó-nga, or *Chāū*-nga, "Tying up." See Wrap up (to).
-da General Noun Suffix.

Writhe (to).—The Root *Kāūr* means "Writhe with pain," and appears to take the Gender Prefix Ád- only.

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Údigma- means "To writhe with laughter," and is only slightly modified by the addition of the only two Prefixes it takes:—

Ót-*údigma-* } "To laugh quietly."
Ig-*údigma-* }

Wrong.—*Éché*-ré is the Past Participle of the Verb *Éché-* "To spoil," and means "Spoilt," "Badly done," hence "Wrong."

Éché-ré refers to work, etc., "Badly done."

Jábag-da means "Wrong," "Wicked," *q.v.*

Yam (a).—The names for the two most common, among the six edible roots known to the Andamanese, are here given.

Yell (to).—The Root *Pétek* refers to "Action of the throat," hence:—

Ára-*pétek-* "To yell."

Áka-*pétek-* means "To throttle."

Ót-*pétek-* means "To wring out."

and it would seem as if there are two Roots:—

Pétek- "To yell."

Pétek- "To squeeze."

Yesterday Morning, and Evening.—The equivalents given are Compound Words.

Wāi-ngāiya, "Dawn."

Ár-*lú* "Finished."

and

Dū-āiya "Evening."

Ár-*lú* "Finished."

In the Ákar-*Bálé* and *Púchikwár* we have the Pronominal Prefix 'Ung- introduced, and the Sentences become:—

"Morning, it finishing."

"Evening, it finishing."

In the Āūkāū-*Júwōī* we have another form:—

Wó	*póye* - tá	rá - *líwe*.
Morning	not	finished.

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Young.—The Root *Ráji* means "Juice," and, as is seen in some of the equivalents where the word *Gói* or *Kúi* "New", is introduced, the word means "A being with new juices," hence "Young."

Youth (a).—See Lad (a).

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CHAPTER XVI.

Further Notes on the Force, or Meanings, of the Prefixes.

From the foregoing Analysis of the Words in the Comparative Vocabulary, we are, I think, able to apportion roughly to the Prefixes the powers they possess.

First, they must be considered with reference to the divisions of the human body, and when the context shows that this is the subject under discussion, the Prefix influences the Root according to the part of the human body referred to.

The following table shows the references most commonly made by the Prefixes:—

Prefixes.	Force, Meaning, or Reference.
Ót- / Óto-	Pronominal.—"That." Personal.—Of round things. Of the head.
Aŭto-	This is almost the same as Ót-.
Óng- / Ón-	Pronominal.—Of the hand. Of the foot.
Ig- / Ik- / Í-	Of the eye. Pronominal.—"He." Refers to another person.
Íjí-	Of two people. A Plural form of Ik-.
Áb-	Of human beings. Of the human body. Of "One person to another."
Ád-	Of one's own accord.
Ár- / Ára-	Of people together. Of trees. Of the feet. Pronominal.—"The person who."

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Aka- . . . Āūko- . . .	Of teeth. Of the mouth. Of pointed things. Of trees. Of wooden things.
'Eb- . . Ep- . .	Pronominal.—"On this account."
Ákan- . . .	Of speech. Of the mouth. Of oneself. (Possibly connected with the Pronoun '*Ekan.*)
'En- . . .	Pronominal Dative.
Āian- . . .	Of ears. Of hearing.
Ōīyo- . . .	Pronominal Plural. Imperative mood. "To do to another."

The Prefixes :—

Tāūt-
Tár-
Tāūko-
Tig-
Tik-
Teg-

should probably be correctly written :—

T'āūto-
T'ár-
T'āūko-
T'ig-
T'ik-
T'eg- (a form of T'ig-).

The T's being either Pronominal or Euphonic.

But it has been noticed that some of these, especially T'ár- and T'ig-carry a force and meaning different from ordinary Prefixes and they may be considered as Particles, having no meaning in themselves, but enforcing in a special way the Root to which they are attached.

See the remarks on the word "across" in Chapter IX.

It will also be noticed in the Vocabulary that the same word is spelt in different places in different ways, the reason for this being

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that I have tried to follow exactly the manner of pronunciation given by the Andamanese.

In the Áka-*Béa*-da language ó and āū appear to be interchangeable, and it is difficult always to distinguish between the Nasal, Dental, Lingual, and Palatal T's.

A Root which, by itself, ends in a long or accented vowel, such as á or é, when joined to other words, or having a Suffix attached to it, changes the long vowel for a short one, as a or e.

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VOCABULARY.

A Comparative Vocabulary, containing 2,286 words in English, with their equivalents in the ÁKA-*BĔA*-DA, AKAR-*BALE*, *PŬCHIKWAR*, ÀŬKÀŬ-*JŬWŌI* and *KOL* languages.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
A		
Abandon (to)	Ót-*máni* —	Ót-*máno* —
Able (to be)	*Ōiyo* —	*Ōiyo* —
(of manual work)	Ón-*yóm* —	Óng-*yóm* —
Aborigines (This merely applies to the people of the South Andaman Group of tribes.)	*Bójig-ngíji*-da.	*Bójo-ngíji*.
Above	*Táng-len*.	*Tóäng-len*.
Abscess (an)	*Úmu*-da.	*Pété*.
Abundance	Ár-*dúru*-da.	Ár-*pulia*.
Abuse (to)	Áb-*täügo* —	Áb-*täük* —
Accidentally	Un-*témar*.	Óng-*témá*.
Accompany me (to)	*D'-ík* —	*D'-ík* —
Accord, (of one's own)	Ōiyón-*témar*.	Óng-*témá*.
Ache (to)	*Tétéká* —	*Tátéká* —
Acid	Ig-*máka*-da.	Id-*moáka*.
Across	Tár-*téta*-da.	Tár-*tátè*-nam.
Adhere to (to)	*Mélékan* —	*Mélékan* —
Admit (to), (allow to enter)	*Läütok* —	*Kélé-läüt* —
Admit (to), (to come near)	*Käich-dá* —	*Kélé* —
Adopt (to)	Oko-*jéngi* —	Āükāü-*téki* —
Adult male, (man)	Áb-*búla*-da.	Áb-*búla*.
„ female, (woman)	Áb-*päil*-da.	Áb-*pál*.
Advance (to)	Tár-*chäürowa* —	Tár-*chäürowa* —
„ „	Tár-*íkik* —	Tár-*ékik* —
Advise (to)	*Yáb*-nga-l'í-*täi* —	*Yoáb*-nga-l'í-*tá* —

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Óte-*má* —	Āūto-*mák* —	*M'líche* —
Dá —	*Á* —	
Óng-*yóm* —	Āūŋ-*jóm* —	Ón-*yóm* —
Púchik-chám.	*Púchik-chom.*	*Púchik-chám.*
Táng-en.	*Tong-an.*	*Tong.*
Pínil-da.	*Pínel*-lekíle.	*Pílen*-che.
Ár-*díre*-da.	Á-*chápar*-lekíle.	Á-*díre*-che.
Áb-*léte* —	Á-*léte* —	Áka-*léte* —
Óng-*téma.*	Ón-*tébatom.*	On-*telémak.*
T'é —	*Té-'ák* —	*Ne*-mé'*àk* —
Ólam-*téma.*	Āūlam-*tébatom.*	Ólam-*telémak.*
Táteká —	*Tátekāī* —	*Yéakar* —
Ir-*má*-da.	Ré-*māūkāū*-lekíle.	Ter-*máka.*
Tá-*te*-da.	T'rá-*tá*-lekíle.	Tá-*té.*
Méte —	*M'léne* —	Ke-*méte* —
Lāūter —	*Lótar* —.	Ó-*lāūt* —
Í-rá —	*É-ó* —	Í-*yāūk* —
Ó-*chénge* —	Āūko-*chénge* —	Á-ók-*chénge* —
Áb-*kára*-da.	Á-*kāūrok*-lekíle.	Á-*kárak*-che.
Ab-*ób*-da.	Á-*óp*-lekíle.	Á-*óp*-che.
Tá-*chóté* —	T'rá-*ch'rú* —	Tá-*chóte* —
Tár-*é* —	T'rá-*éak* —	T'r-*ek* —
Wár-l'ír-*tāī* —	*Wér*-r'ī-*tāī* —	*Wár*-k'en-*tāī* —

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English.	Áka-*Béa*-da.	Ákar-*Balé*.
Adze (an)	*Wólu*-da.	*Todlo.*
Afraid (to be)	Ád-*lát* —	Ád-*lóàt* —
After, (in time)	Tár-*āūlo*-lik.	Tár-*kólo*-ké.
„ , (in place)	Ár-*āūlo.*	Ár-*kólo.*
Afternoon (the)	*Bódo*-lá-*lāūri*-nga-da	*Bódo*-lé-*lāūri.*
Afterwards	*Ñá-tek.*	*Ñónga-té.*
Again	*Tálik.*	*Tóàlé.*
„ (in addition to)	*Tún.*	*Bújug.*
Agree (to come with), (to)	Āūtāū-*yár* —	Āūtāū-*yár* —
Aground	Ád-*yóboli.*	Ád-*yóágid.*
Ah!	*Āī!*	*Āī!*
Ahead	*Káto-dé.*	*Kódbo-ól.*
Aid (to)	Ī-*tá* —	Ī-*tóāū* —
Aim (to)	Ī-*dal*-l'óko-*nú.*	Ī-*dál*-l'ár-*nú* —
Alarm (to)	*Árat*—	*Kodrongló* —
Alike	Ár-*lāūr*-nga-da.	Ár-*lāūro*-nga.
Alive, (of a man)	Ig-*átí*-da.	It-*koáto.*
„ , (of fuel)	*Ñáí-dal*-da.	*Ñáí-dál.*
All	Ára-*dúru*-da.	Ár-*díri.*
All right!	*Āūnó!*	*Āūn!*
All together, (we)	*M'*ára-*dúru*-da.	*M'*áro-*díri.*
„ „	*Dílu-réa-tek.*	Āūt-*díri-kúlu-chúr*-lé
All day	*Bódo-dóga-tek.*	*Bódo-kóchu-té.*
Allow (to)	Ep-t'ig-*lāī* —	Eb-t'id-*lāī* —
Allow to go (to)	Tí-*tán* —	Ted-*gúlu* —

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Páchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Wóle-da	*Wóle*-lekíle.	*Wóle*-che.
Áram-*lát* —	Am-*lot* —	Ákam-*lot* —
Tá-*chulé.*	T'rá-*chulé.*	Tá-*chulé.*
Ár-*chule.*	Rá-*chule.*	Ákar-*chulé.*
Púte-le-*lúre.*	*Púte*-le-*lúre*-lekíle.	*Púte*-ke-*lúré*-le.
Témà.	*Ben.*	*Témak.*
Kól.	*Kól.*	*Kól.*
Béi.	*Béi.*	*Ibé.*
Āūtam-*yár* —	Āūtom-*joár* —	-Āūtam-*yár* —
Óm-*táét.*	Am-*t'ráét.*	Kóm-*táét.*
Āī !	*Kà !*	*Á !*
Kúich-délé.	*Kúich-á*-kíle.	*Kúich-déle.*
Ír-*tá* —	Ré-*tāū* —	Ér-*tōīlàk* —
Ír-*kádak*-l'ó-*nu* —	Ré-*kāūdak*-l'óko-*nu* —	Ér-*kádak*-k'ó-*nu* —
Yóya —	*Jóyok* —	Ákam-*góyok* —
Ár-*lúr*-da.	Rá-*lúr*-lekíle.	Ár-*lúr*-che.
Ír-*káto*-da.	Ré-*kāūto*-lekíle.	Ér-*káto*-che.
Áb-ír-*kāūdak*-da.	Ábe-*k'lé*-ré-*kāūdik*-lekíle.	Ér-*kāūdak*-che.
Ár-*díre*-da.	*Ne-chápar*-lekíle.	Á-*díri*-che.
Ó !	*Wé !*	*Ó-o !*
M'ár-díre.	*M'e-chápar.*	*M'á-díre.*
Tírmá-ré-té.	*T'ríma-ká-te.*	*T'ríma-kà-te.*
Púte-dúrnga-lé.	*Púte-cháki-làk.*	*Púti-chánag-léak.*
Ébe-te-*ló* —	Ébe-ter-*ló* —	Ébe-te-*ló* —
É-te-*kíle* —	Tér-*kílè* —	En-ter-*kílé* —

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Alone	*Jíba*-da.	*Jíba*-da.
Alongside	*Pébàdi.*	*Pábé-dé.*
Along with, (me)	*D-'ík.*	*D'-í.*
Already	En-*tāūba.*	En-*toákà.*
Also	*Ól-bédig.*	*Ól-bédigan.*
Alter (to)	Ót-*gólai* —	Āūt-*góló* —
Always, (invariably)	*Kíen-wāī.*	*Kíchene-ùké.*
„ , (incessantly)	Ón-*tám.*	Óng-*tóàm.*
Amidst	'Ákat-*lóg-len.*	'Ákat-*lòga.*
Ancestors	*Chāōga-tábànga*-da.	*Chóāōgo-tòábongo.*
Anchor (an)	*Kána*-da.	*Kòáno.*
Anchor (to)	Ár-*kána-l'óyo-tāūlpi* —	Ár-*kòáno*-l'í-*kōicho* —
Ancient	Ár-*tám*-da.	Ár-*tóàm.*
And	*Bédig.*	*Bédigan.*
Anger	Tig-*rél*-da.	Tit-*kòáno.*
Angry (to be)	Tig-*rél* —	Tit-*kòáno* —
Ankle (the)	*Tógur*-da.	*Tóár.*
Annoy (to)	Ig-*ójoli* —	It-*kōijoli* —
Another, (some other)	Áka-*tāūro-bú-ya.*	Áka-*tédi-bíl.*
„ , (one more)	*Tún.*	*Bújug.*
Another time	*Ñá-tek.*	*Ñóànga-té.*
Answer (to)	'En-*yáb* —	'En-*yóàb* —
Ant (an), (large)	*Kángira*-da.	*Kóàngàrà.*
„ „ , (small)	*Éma*-da.	*Kámāīt.*
Anus the	*Tómúr*-da.	*Bóàng.*

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Páchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Chit-póie-da.	*Chit-póye*-lekíle.	*Chit-póyi*-che.
Pāīpat.	*Pápal.*	*Pāīt*-le.
T'-é.	*Té-'ák.*	*Té-'ak.*
In-*tábe.*	En-*tá.*	In-*tá.*
Úle-loinye.	*Kún-en.*	*Úlé-lekōinye.*
Āūte-*kúla* —	Āūto-*k'lòk* —	Āūte-*kúlak* —
Kóte-kölę.	*Kótok-kilę́.*	*Kóte-kale.*
Óng-*tám.*	Āūn-*tom.*	Ón-*tom.*
N'ó-kāūr-en.	*N'*āūko-*prók*-en.	*N'ó-kāūr*-en.
Lāō-chám-da.	*Lāō-chom*-lekíle.	*Lāō-chám*-le.
Kāūne-da.	*Kāūne*-lekíle.	*Kāūne*-che.
Ár-*kāūne*-l'óte-*lí* —	Rá-*kāūne*-ch'óto-*lí* —	L'á-*kāūne*-óte-*lí* —
Ár-*tom.*	Rá-*tom.*	Á-*tom.*
Lōīnye	*Lekōīnye.*	*Lekōīnye.*
Tò-*kāūne*-da.	Ter-*k'nōīch*-lekíle.	Ter-*kāūni*-che.
Tò-*kāūne* —	Ter-*k'nōīch* —	Ter-*kāūni* —
Tógur-da.	*Tógar*-lekíle.	*Tógar*-che.
Ír-*ōīyada* —	Ré-*kalúpi* —	Ákar-*ōīyadá* —
Ó-*tárà-bú*-te.	Āūko-*tárak-búwe*-tá.	Ó-*tárok-búwe.*
Í-béi.	*É-béi.*	*I-bé.*
Téma.	*Ben.*	*Telęmak.*
'In-*wár* —	'En-*yár* —	'In-*wàrak* —
Kongrá-da.	*Kongrāū*-lekíle.	*Kongará.*
Kéma-da.	*Kéma*-lekíle.	*Kéma.*
Tómar-da.	*Kāūlang*-lekíle.	*Tómar.*

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Anxious (to be)	'Ót-*kuk*-l'ár-t'í-*kát*—	'Ót-*kuk*-l'ár-tí-*kóàt* —
,, ,,	Ár-tár-*íkik* —	Ár-tár-*íkik* —
Anybody	*Ng'*ád-*chág-teg*.	*Ng'*ád-*chág-ted*.
Applaud (to)	Ót-*áli* —	Āūto-*koāli* —
Approach (to)	*Át* —	*Kélé* —
,, !	*Kāich tún !*	*Kélé bújug !*
Arise (to)	Ōiyo-*bói* —	Ójo-*bói* —
Arm (the)	*Gúd*-da.	*Gúd*.
Arm, upper (the)	*Tāūgo*-da.	*Tāūga*.
Arm, fore (the)	*Kāūpa*-da.	*Kāūpà*.
Armpit (the)	*Áōà*-da.	*Áūkāūrót*.
Armlet (an)	*Gud-chāū*-nga-da.	*Tāūga-ohóa*-nga.
Arouse (to)	Áb-*géinta* —	Id-*lòáro* —
Around	*É*-l'ót-*gówàdi*-nga.	*Ár*-lót-*gówàdi*.
Arrange (to), (put tidy)	Ig-*lá*-l'ót-*chilyu* —	Id-*lóà*-l'ót-*jeg* —
Arrive (to)	Áka-té-*dói* —	Áka-té-*dó* —
Arrow (an), (of wood)	*Báta*-da.	*Boáto*.
,, ,, , (of iron)	*Tāūlbód*-da.	*Tāūt-bót*.
,, ,, , (for pig)	*Éla*-da.	*Dél*.
Ascend (to), (of a hill)	Tāūt-*gútuk* —	Tāūt-*gútia*.
,, ,, , ,,	*Kágal* —	*Kóàgal* —
,, ,, , (of a creek)	Ót-*āūt*—	Ót-*lāūt* —
,, (the air, as a bird)	*Wátapi* —	*Wátapó* —
,, (of a tree)	*Ngálāō* —	*Ngòálu* —
Ashamed (to be)	Ót-*tekik* —	Ót-*tékik* —

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
'Āūto-*pāū*-l'ár-t'ò-*k t* —	'Āūto-*pāūk*-rá-t'er-*kot* —	'Óto-*pok*-ká-t'r-*éàk* —.
Ár-tár-*é* —	Ré-t'rá-*éàk* —	Á-t'r-*éák* —.
Ng'óm-*chok-te.*	*Ng*'am-*chok-ter.*	*Ng*'óm-*chok-ter.*
Ótem-*kāūwel* —	Āūtam-*kāūwel* —	Ótem-*kāūwel* —.
Áte —	*Áte* —	-*Áte* —
Í béi !	*Āī-í-béi !*	*Í bé.*
Āūte-*kōīnye* —	Āūto-*kūnyè* —	Āūto-*kónye* —.
Ír-*kít*-da.	*Kít*-lek̲íle.	*Kít*-che.
Ír-*kíd*-da.	*Kítap*-lek̲íle	*Tó*-che.
Pálamíka-da.	*Pálak*-lek̲íle.	*Pálak*-che.
Kāūrting-da.	*Kāūrtong*-lek̲íle.	*Kāūrteng*-che.
Ír-*kít-chá*-da.	*Kít-béla*-lek̲íle.	*Kít-chāū*-che.
Áb-*kíle* —	Á-*kíle* —	A-*kíle* —.
Tíwu-l'óte-*gó.*	*Tíwe*-tāūto-*gó.*	*Tíwe*-kāūtāū-*gó.*
Ír-*lá*-l'óto-*chek* —	Ré-*làke-cherék* —	*L'*ír-*lá*-l'óto-*chek* —.
Óm-tò-*téch* —	Āūko-ter-*kírik* —	Lá-ngó-ter-*líti* —.
Lāū-da.	*Léch*-lek̲íle.	*Léch*-che.
Pāūt-da.	*Béutol*-lek̲íle.	*Pāūt*-che.
Péla-da.	*Pélak*-lek̲íle.	*Pélok*-che.
Tāūto-*két* —	Tāūto-*kéat* —	Tāūtāū-*kéat* —.
Kāūkal —	*Kāūkal* —	*Kāūkal* —.
Āūte-*lāūt* —	Āūto-*lót* —	Óto-*lāūt* —.
Wāūta —	*Wāūtè* —	*Wāūta* —.
Bépe —	*Bépè* —	*Bépe* —.
Āūte-*é* —	Āūte-*éak* —	Āūto-*éak.*

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Ashes	Ig-*búg*-da.	Id-*búk*.
Ashore	*Kéwa-len* —.	*Kéwa-n*.
Ask (to)	*Chíura* —	Id-*bingrá* —
Asleep (to be)	*Mámi* —	*Mámi* —
Assemble (to)	Óto-*jeg* —	Āūto-*jeg* —
Assemble (to)	Ár-*ngāij* —	Ár-*ngóāij* —
Assemblage (an)	*Jeg*-da.	*Jeg*.
Assist (to)	Í-*tá* —	Í-*tāūkāū* —
Astern (to go)	Tár-*tápa* —	Tár-*tóàpo* —
Astern	Ár-*tít-len*.	Ár-*tét-len*.
Astride	Ára-*yóboli*-nga.	Óàro-*yágí*.
Astringent	*Érépāich*-da.	*Kárépāich*.
At once!	*Ká wāi!*	*Ká yátyá*.
Awake (to)	*Bói* —	*Bói* —
Away!	Í-*kánà!*	Id-*kóàno!*
B		
Baby (a)	Áb-*dérēka*-da.	Áb-*dárēka*.
Bachelor (a)	Áb-*wára*-da.	Áb-*wáro*.
Back (the), (of the body)	*Gúdur*-da.	*Gúdur*.
„ (as opposed to the front of anything).	Ár-*éta*-da.	Ár-*kátē*.
Backbone (the)	*Gāūrob*-da.	*Gāūrob*.
Backwards	Tár-*tápa*.	Tár-*tóàpo*.
Bad, (of character)	*Jábag*-da.	*Jábóg*.

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Púchikwár.	Aūkāū-*Júwōi.*	*Kol.*
Ír-*bé*-da.	Ré-*péak*-lekíle.	*Át*-ter-*béak*-le.
Kāīyu-an.	*Kāīyu-wan.*	*Kāīyu-wan.*
Óng-*bínger* —	*Bínger* —	— *Bínger* —.
Pāūt —	*Poát* —	*Pāūt* —.
Āūtem-*chek* —	Āūtom-*chek* —	—Āūtom-*chek* —.
Ár-*ngój* —	Rá-*ngōich* —	Lá-*ngōīj* —.
Chek-da.	*Chek*-lekíle.	*Chek*-che.
Ír-*tāū*.	Ré-*tóāī* —	Er-*tāū* —.
Tá-*tápa* —	T'rá-*tápāū* —	Tá-*tápe* —.
Ár-*tét-an.*	T'rá-*tét-an.*	Tá-*tét-an.*
Áram-*ét.*	Rám-*ét.*	Lá-ngam-*ét.*
Kérep-da.	*Kràp*-lekíle.	Le-*kràp*-che.
Íteköle.	*Étekelé*	*Íta-k'lö.*
Kunye —	*Kunye* —	— *Kónye* —.
Ir-*chéí* !	Ré-*chāī* !	Ir-*chāī*-i !
Áb-*tíré*-da.	Á-*t'ré*-lekíle.	A-*t'ré*-che.
Áb-*wára*-da.	Á-*wára*-lekíle.	Ó-*wára*-che.
Kítar-da.	*Kíter*-lekíle.	A-*kítar*-che.
Ár-*bél*-da.	Rá-*káta*-lekíle.	Á-*kàta*-che.
Kúrúb-da.	*Kúrúp*-lekíle.	Ó-*kúrup*-che.
Tá-*tápe.*	T'rá-*tápāū.*	Tá-*tápa.*
Káda-da.	*Kádak*-lekíle.	*Kádak*-che.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Bad, (of food, etc.)	*Chāūru*.	*Chóáro*.
Bag (a)	*Chápanga*-da.	*Chóàpanga*.
Baggage	*Bámoko*-da.	*Téche*.
Balance one self (to), (as on a branch).	*Gígāō* —	*Kéla* —
Bald	*Tálatim*-da.	*Toálo*.
Bale water (to)	*Bāich éla* —	*Yúruch keāō* —
Bamboo (a)	*Pāū*-da.	*Boárat*.
Bandy-legged	*Tá-téka*.	*Toāū*-l'ár-*téka*.
Bank (a), (of a creek)	*Tédibála*-da.	*Tédibálé*.
Barb (a)	*Chága*-da.	*Choágo*.
Bark (the)	Ót-*āich*-da.	Ót-*kāich*.
Barren, (of a woman)	Áb-*lúga*-da.	Áb-*lúga*.
Bashful (to be)	Ót-*tekik* —	Ót-*téi* —
Basket (a)	*Jóp*-da.	*Jóp*.
„ (for carrying a cooking pot).	*Bámata*-da.	*Bòámotāū*.
Bathe (to)	*Ludga* —	*Lépi* —
Bay (a)	*Tóng múgu lía*-da.	*Tóng múgu lía*.
Beach (the), (sandy)	*Tára*-t'āūko-*pé*-da.	*Toāōwer*-l'óko-*pá*.
„ „ (rocky)	*Bāūroga*-da.	*Bāūroga*.
Beach (the), (foreshore)	*Kéwa*-da.	*Kéwa*.
Beak (a)	Āūko-*nāichama*-da.	Āūko-*nāichakma*.
Bear children (to)	Ád-*gin* —	Ád-*gin* —
Beard (a)	Aka-*áda*-l'ár-*pích*-da	Áka-*koádo*-l'ár-*pích*

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Púchikwár.	Âükâü-*Júwöi.*	*Kol.*
Chárāō.	*Cherāō.*	*Ch'rāō*-wan.
Chábe-da.	*Chāūbe*-lekíle.	*Chábak-tāū*-che.
Békat-da.	*Bàkat*-lekíle.	*Békat*-che.
Kélà —.	*Kélàk* —.	*Téka* —.
Tálatam-da.	*Telátam*-lekíle.	*Kóde*-che.
Béch péreng —	*Bāīch p'reng* —	*Bāīch*-le-*p'reng* —.
Bárat-da.	*B'rát*-lekíle.	*B'ràt*-che.
Tá-téké.	*Tāū-téké.*	*Tāū*-lá-*téké*.
Tepét-da.	*Terpét*-lekíle.	*Terpét*-che.
Chāōke-da.	*Chāūke*-lekíle.	*Cháke*-che.
Âüte-*kāīch*-da.	Âüto-*kāīch*-lekíle.	Âüto-*kāīch*-che.
Âb-*lóbat*-da.	Â-*líke*-lekíle.	Ö-*líke*-che.
Âüte-*é* —	Âüt-*éàk* —	Âüto-*éak* —.
Chóp-da.	*Chóp*-lekíle.	*Chóp*-che.
Rámat-da.	*Rāūmat*-lekíle.	*Rámat*-che.
Lébe —.	*Lébe* —.	*Lébe* —
Tóng míke líye-da.	*Tāūn míke líye*-lekíle.	*Tōīnye míka líyè*-che.
Tāōwer-l'ó-*pé*-da.	*Tāōwer*-t'óko-*páka*-lekíle.	*Tāōwer*-t'ó-*pàke*-che.
Búraka-da.	*B'rúke*-lekíle.	*B'rúkè*-chè.
Kāīyu-da.	*Kāīyu*-lekíle.	*Kāīyu*-che.
Ó-*nōīchap*-da.	Âüko-*nōīchap*-lekíle.	Tāū-*nāīchap*-che.
Óm-*kin* —	Am-*kín* —	Óm-*kin*.
Â-*térie*-l'ár-*pāīch*-da.	Âüko-*tép*-t'rá-*pāīch*-lekíle.	Ó-*tép*-t'á-*pāīch*-che.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Beat (to)	*Párek* —	*Pāūrōīcho* —
Beautiful	*Béringa*-da.	*Dem.*
Bed (a)	*Teg*-da.	*Tóág.*
Bee (a)	*Bátak*-da.	*Woáto.*
Beetle (a)	*Búmu*-da.	*Búmu.*
„ „	*Pétara*-da.	*Pátara.*
Before, (in front of)	Áka-*chéka-len.*	Áka-*chéké-len.*
„ „	...	...
„ (in time)	Óte-*lá.*	Āūto-*lóàke.*
Beg (to)	*Ngána*—	*Ngoáno* —
Behind, (in position)	Ár-*éta-len.*	Ár-*káte-len.*
Belch (a)	*Dúbul*-da.	*Dúbàl.*
„ (to)	Áka-*dúbul* —	Áka-*dúbàl* —
Below	*Múgum*—	*Múgum* —
Belt (a) (worn by married women).	*Búgun*-da.	*Búg*-nga.
Bend (to)	*Gómoli*—	*Gómaló* —
Beneath	Tár-*múgum-len.*	Tár-*múgum-ía.*
Berry (a)	*Chéta*-da.	*Chekta.*
„ „	*Bókoma*-da.	*Búkoma.*
Beside, (in line)	Á-*tāūr.*	Á-*tāūr.*
„	*Pāīcha-len.*	*Pōīcha-len.*
Besides	Ót-*pégi.*	Ót-*págí.*
„	*Ñé.*	*Bújug.*
Between	Áka-*lóg-len.*	Ákat-*lóg-lè.*
Beware!	*Á-úcha!*	*Á-úya!*

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Pāūrāīche —	*Cheràp* —	*P'rāīche* —.
Dem-da.	*Dem*-lekíle.	*Dem*-chè.
Émi-da.	*Ámi*-lekíle.	*Émi*-che.
Wāūte-da.	*Wāūte*-lekíle.	*Wāūtāū*-che.
Búme-da.	*Palómō*-lekíle.	*Búma*-che.
Pátrāū-da.	*Pátrāū*-lekíle.	*Pátarāū*-che.
Ár-*chèlek-an.*	Tāūko-*táp-an.*	Làk-kó-*táp-án.*
Ár-*chāīnyip*-da.	"	"
Āūtam-*chúle.*	Āūtom-*chule.*	Ótam-tá-*chówi.*
Tónga —	*Tóngè* —	*Tónga* —.
Ár-*bé-len.*	Rá-*kát-an.*	Ō-*kát-an.*
Kídil-da.	*Kídal*-lekíle.	*Kídil*-che.
Ó-*kídil* —	Āūko-*kídal* —	Ó-*kídil* —.
Míkam —	*Míkam* —	*Míkám* —.
Rógan-da.	*Rógan*-lekíle.	*Rógan*-che.
Kúnyel —	*Kúmal* —	*Kunyel* —.
Tá-*míkam-an.*	Trá-*míkam-an.*	Tá-*míkam-an.*
Tá-da	*Tāū*-lekíle.	Óto-*tá*-che.
Ràpi-da.	*Ràpi*-lekíle.	*Ràpi*-che.
Óm-*tāūr.*	Am-*tāūr.*	Óm-*tāūr.*
Bōīch-an.	*Bōīch-an.*	*Bōīch-an.*
Óte-*pāīke.*	Āūto-*páke.*	Āūto-*pāīke.*
...	*Ñāī.*	...
Ó-*kāūr-an.*	Āūko-*kōr-an.*	Tó-*kāūr-an.*
Á-kóte !	*Á-kóte !*	*Á-kóte !*

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Beware!	Ót-*lálāī!*	Ót-*lágado!*
Beware (to)	*Ér-gāūra* —	*Ár-gāūra* —
Beyond	*Lábadi.*	*Loábado.*
Big	*Dóga*-da.	*Kóchu.*
"	*Bódia.*	...
Bind (to)	Āūko-*rāūni* —	Āūko-*rāūno* —
" " , (of implements)	*Chāū* —	*Choà* —
Bird (a)	*Chúla*-da.	*Chúla.*
Bird's nest (a)	*Bárata*-da.	...
" " "	Ár-*rám*-da.	Ár-*róám.*
Birth (to give)	*Dóàti* —	*Dóto* —
" "	*Éti* —	*Át* —
Bite (to)	*Chápi* —	*Koárop* —
Bitter	*Érepāīch*-da.	*Kárépāīch.*
Black	*Pútungāīj*-da.	*Pútungāīj.*
Bladder (the)	Ár-*úlu*-da.	Ár-*úlu.*
Blade (a), (of a weapon)	Ig-*yāūd*-da.	Id-*bír.*
Blaze (a)	*Wúdama*-da.	*Kāūro.*
Blaze (to)	Áka-t'á-*ker* —	Áka-t'á-*ker* —
Bleed (to)	*Téi*-lá ár-*wéjeri* —	*Té*-lé *wéjeri* —
" " (as a surgeon)	*Yíti* —	Id-*íti* —
" " " "	*Túp* —	*Túp* —
Blind	Í-*tápà*-da.	Í-*toápo.*
Blind of one eye	Í-*dál*-l'ár-*tárak.*	Í-*dàl*-l'ár-*toárak.*
Blink (to)	Íg-*bébingik* —	Id-*bébingik* —

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Óte-*lólok !*	Āūto-*déke !*	Lá-*ng'*óto-*wāī !*
Tíwu-kúra —	*Tíwe*-le-*k'ró* —	*Tíwe*-ke-*k'ró* —.
Óte-*kōra.*	*Lábadí.*	*Lábadí.*
Dúrnga-da.	*Cháki*-lekíle.	*Durnga*-che.
Pōīyet.	...	...
Ó-*lāūrepe* —	Āūko-*chelóp* —	—Ó-*l'rópāū* —.
Chāū —	...	—Ébe-*chāū* —.
Chòla-da.	*Tāūmatàp*-lekíle.	*Chúlà*-che.
...	*Pāūrat*-lekíle.	...
Ár-*rom*-da.	*Rom*-lekíle.	Ár-*rom*-che.
Tetu —	*Tu* —	—*Tu* —.
Wàlepe —	...	...
Pé —	*Péakà* —	— *Péaka* —.
Kérep-da.	*K'ràp*-lekíle.	*K'ràp*-che.
Dírak-da.	*Dírak*-lekíle.	*Dírak*-che.
Ár-*chéle*-da.	Rá-*chále*-lekíle.	Á-*chàle*-che.
Er-*pír*-da.	Ré-*pír*-lekíle.	Ter-*pír*-che.
Wít-da.	*Wít*-lekíle.	*Wít*-che.
Āū-t'á-*ker* —	Āūko-t'rá-*ker* —	Kó-t'á-*ker.*
Téwa-l'ár-*wálepe* —	*Téwa*-rà-*walápa* —	*Téwa*-ká-*walàpe* —.
Yíte —	*Jíte* —	—Ter-*yíte* —.
Tup —	*Tup* —	— Te-*túp* —.
Er-*tápe*-da.	Ré-*tápāū*-lekíle.	Ár-*tápāū*-che.
Ír-*tárà-lúngi*-da.	Ré-*kāūdik*-t'rá-*tāūrok.*	Er-*kódak*-t'á-*tárak*-che.
Ér-*pétpinge* —	Ré-*pétpíngè* —	Er-*pétpinge* —.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Blister (a)	*Tóboli*-nga-da.	*Tóbolú*-t.
Blood (the)	*Téi*-da.	*Té.*
Bloody	Áka-*téi.*	Áka-*té.*
Blow (a)	*Túlru*-da.	*Túlra.*
Blow (to), (of wind)	*Wúl* —	*Póát* —
„ „ (with breath)	Í-*tópuk* —	Í-*tópuk* —
„ „ (one's nose)	Āūkom-*ló* —	Āūkon-*ló* —
Blue	*Álépāich*-da.	*Álépāich.*
Blunt	Ig-*létéwa*-da.	Id-*lákma.*
Boar (a)	Ót-*yérignga*-da.	Ót-*yárigaŋga.*
Board (a)	*Petima*-da.	*Pátma.*
Boast (to)	Tár-*gáli* —	Tár-*gáli* —
Body (the)	*Chāō*-da.	*Choāō.*
Boil (a)	*Ūmu*-da.	*Pété.*
Boil (to)	*Bóág* —	*Bón* —
Bone (a)	*Tá*-da.	*Tóá.*
Bore (to)	*Réunga* —	*Réu* —
Born (to be)	Ád-*éti* —	Ad-*át* —
Both	Ik-*pāūr*-da.	Id-*pāūr.*
Bottom (the)	Ár-*āūno*-da.	Ár-*móga.*
Bough (a)	*Cháti*-da.	*Choáról.*
„ „ (small piece)	*Jódama*-da.	*Jódokma.*
Bow (a)	*Kárama*-da.	*Koáromo.*
„ (the), (of a canoe)	Āūko-*múgu*-da.	Id-*mugu.*
Bowels (the)	*Jódo*-da.	*Jódo.*
Boy (a)	Áka-*kádaka*-da.	Áka-*koádoko.*

Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Dité-da.	*Dít*-lekíle.	*Detéaka*-che.
Téwa-da.	*Téwa*-lekíle.	*Téwa*-che.
Ó-*téwu*.	Āūko-*téwa*.	Āū-*téwa*.
Túlra-da.	*Túl*-lekíle.	*T'róké*-che.
Páte —	*Pāūtè* —	— *Páte* —.
Er-*pówe* —	Ré-*pówe* —	Er-*pówe* —.
Óm-*déye* —	Āūkom-*déye* —	—Óm-*déye*—.
Élepāīch-da.	*Álápich*-lekíle.	*Alàpich*-che.
Er-*léu*-da.	Ré-*làkāō*-lekíle.	Ter-*léakāō*-che.
Óte-*yáraka*-da.	Āūto-*j'réke*-lekíle.	Tāūte-*yíràka*-le.
Pátmo-da.	*Pátmo*-lekíle.	*Pátmo*-che.
Ta-*kóle* —	T'rá-*kólö* —	Tá-*kóle* —.
Kélik-da.	*Kétak*-lekíle.	*Kélik*-che.
Pínil-da.	*Píne*-lekíle.	*Pílen*-che.
Pún —	*Pún* —	*Pún* —.
Tāū-da.	*Tāū*-lekíle.	*Tāū*-che.
Réu —	*Réu* —	— *Réu* —.
Óm-*wàlepe* —	Á-*tū* —	—Á-*tú*—.
Ír-*pāūr*-da.	Ré-*pur*-lekíle.	*N'*er-*pāūr*-che.
Ár-*kunal*-da.	Rá-*kune*-lekíle.	A-*kóne*-che.
Chàral-da.	*Ch'rol*-lekíle.	Tó-*ch'rol*-che.
...	*Tótuk*-lekíle.	*Tótung*-le.
Kāū-da.	*Kók*-lekíle.	*Kók*-che.
Ó-*míke*-da.	Āūko-*míke*-lekíle.	Ter-*míka*-le.
Chúte-da.	*Chûte*-lekíle.	*Chúte*-che.
Ó-*kádaká*-da.	Óko-*kádaká*-lekíle.	Ó-*kádaká*-che.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Bracelet (a)	*Tāūgo-chāū*-nga-da.	*Tāūgo-chóà*-nga.
Brackish	Ig-*rógodi*-da.	Id-*róāōlo*.
Brain (the)	Ar-*mún*-da.	Ár-*mún*.
Branch (a)	*Cháti*-da.	*Choáról*.
,, ,,	*Gúd*-da.	*Gúd*.
Break (to)	Óto-*kújuri* —	Ótà-*kújurú* —
Break wind (to)	*Túch* —	*Túchúk* —
Breakers	*Pátara*-da.	*Bágotāū*.
Breast (the)	*Kúk*-da.	*Kúk*.
Breasts (the)	*Kám*-da.	*Koám*.
Breath (the)	*Áūna*-da.	*Áūna*.
Breathe (to)	*Chāāat* —	*Chāūyet* —
Breathless	*Chāīat*-da.	*Chāūyet*.
Breeze (a)	*Wúl*-nga-da.	*Poát*-nga.
Bride (a)	'Ón-*teg gói*-da.	'Óng-*toág gói*.
Bridegroom (a)	'Ón-*teg gói*-da.	'Óng-*toág gói*.
Bright	*Kar*-da.	*Kar*.
Brim (the)	Áka-*pé*-da.	Áka-*pá*.
Brimful	Āūto-*tépi*-ré.	Āūt-*tépi*-nga.
Bring (to)	*Kāūch-ík* —	*Kéle-í* —
,, ,,	*Ómo* —	*Ómo* —
Brittle	*Kāūtá*-da.	*Kāūtá* —
Broad	*Peketo*-da.	*Poákatá* —
Broil (to)	*Téri* —	*Tári* —
,, ,, (burn)	*Púgat* —	*Jói* —

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Púchikwár.	*Āūkāū-Júwōī.*	*Kol.*
Tu-chá-da.	*Tó-béle*-lekíle.	Ón-*tó-chāū*-che.
{ Ír-*rógede*-da / Ír-*rāōba* }	Ré-*ragóde*-lekíle.	Ter-*ragóde*-lè.
Ír-*míen*-da.	Rá-*mína*-lekíle.	Er-*mína*-che.
Chàral-da.	*Ch'rol*-lekíle.	Tó-*ch'rol*-che.
Kít-tong-da.	*Kít*-lekíle.	*Kít*-che.
Āūto-*dó* —	Āūtom-*dok* —	— Āūto-*dāūk* —.
Chéch —	*Chéch* —	*Chéch* —
Páte-da.	*Pāūte*-lekíle.	*Pāūte*-che.
Óte-*pá*-da.	*Pok*-lekíle.	*Pok*-che.
Kāūme-da.	*Kāūme*-lekíle.	*Káme*-che.
Ó-*chélet*-da.	*Āīnyat*-lekíle.	Tó-*ch'let*-le.
Chélet —	*Chelèt* —	*Ch'let* —.
Chélet-da.	*Chelèt*-lekíle.	*Ch'let*-che.
Pāūte-da.	*Pāūte*-lekíle.	*Páte*-che.
'Óng-*émi kúi*-da.	'Āūn-*émi kúi*-lekíle.	'Ón-*émi kúi*-che.
'Óng-*émi kúi*-da.	'Āūn-*émi kúi*-lekíle.	'Ón-*émi kúi*-che.
Kar-da.	*Kar*-lekíle.	*Kar*-le.
Ó-*pé*-da.	Āūko-*páka*-lekíle.	To-*pàka*-le.
Āūtem-*tāūka*-nga.	Āūtom-*tákō*-chíkan.	K'ótam-*ták*-an.
Í-dé —	*É-yéak* —	*Í-léak* —.
Déche —	*Échè* —	— *Éche* —.
Kéta-da.	*Ketéa* ekí e.	Le-*k'téak*-che.
Páketa-da.	*Páketāū*-lekíle.	Le-*bang*-le.
Táp —	*Táp* —	— *táp* —.
Bí —	*Bíke* —	— *chú* —.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Broom (a)	*Búcha*-da.	*Bócha*.
Broth	*Bāch*-da.	*Yúruch*.
Brother (a)	Ár-*dóáti*-da.	Ár-*dóto*.
Brow (the)	*Púinñúr*-da.	*Púñu*.
Bruise (a)	*Chéréga*-da.	*Chárégà*.
Bruise (to)	*Chéréga* —	*Chárégá*.
Bubble (a)	*Bóág*-da.	*Bonga*.
Bubble (to)	*Bóág* —	*Bon* —
Bucket (a)	*Dákar*-da.	*Doákar*.
Bud (a)	Ár-*māūl*-da.	Ár-*māūl*.
Build (to)	*Tépi* —	*Púi* —
" "	*Éni* —	*Léné* —
Bunch (a), (of plantains)	*Ŭgul*-da.	*Ŭgu*
Bundle (a), (of firewood)	*Chāūrog*-nga-da.	*Chāūrog*-nga.
Burial (a)	*Búguk*-nga-da.	*Búgmó*-nga.
Burial platform (a)	Ī-*tága*-da.	*Toágo*-lo.
Burn (a)	*Jói*-da.	*Púgat*-nga.
Burn (to)	*Jói* —	*Jói* —
" "	*Púgat* —	*Púgat* —
Burrow (to)	*Kárāj* —	*Koárōich* —
Burst (to)	*Túchu* —	*Túchu* —
Bury (to)	*Búguk* —	*Búgmó* —
Business	*Yóm*-da.	*Yóm*-da.
Busy (to be)	Ón-*yóm* —	Óng-*yóm* —
But	*Ká. Ól-ía*.	*Ká. Ól-ía*.
Butterfly (a)	*Pámíla*-da.	*Pómala*.

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Púchikwár.	Äükäü-*Júwöi.*	*Kol.*
Récha-da.	*Réchéak*-lekíle.	*Réchak*-che.
Räich-da.	*Räich*-lekíle.	*Räich*-le.
År-*chúlutú*-da.	Rá-*chúlutú*-lekíle.	Åka-*chúlutú*.
Béin-da.	*Béakiñ*-lekíle.	*Béakiñ*-chè.
Cháreka-da.	*Cheráke*-lekíle.	*Ch'ràke*-che.
Cháreke —	*Cheráke* —	*Ch'ràke* —.
Púp-da.	*Pún*-lekíle.	*Pún*-chè.
Púp —	*Pún* —	*Pún* —.
Toár-da.	*Tóar*-lekíle.	*Tóar*-chè.
År-*múla*-da	Rá-*múla*-lekíle.	Tá-*múle*-le.
Nó —	*Nó* —	— *Nó* —.
Lí —	*Lí* —	*Kí* —.
Kúne-da.	*Kóne*-lekíle.	*Kune*-le.
Chépo-da..	*Chépe*-lekíle.	*Chépa*-chè.
Ñel-da.	*Ñel*-lekíle.	*Ñélek*-chè.
É-*täöka*-da.	Éák-*täüke*-lekíle.	L'áka-*täüka*.
Chú-da.	*Chú*-lekíle.	*Chú*-che.
Chú —	*Chú* —	*Chú* —.
Bí —	*Bíka* —	— *Bík*-ak.
Käüre —	*Käüräü* —	— *Käürak*.
Téb —	*Tép* —	*Chéch* —.
Ñel —	*Ñel* —	— *Ñél*-ak —.
Yóm-da.	*Jóm*-lekíle.	*Yóm*-ak —.
Öng-*yóm* —	Äün-*jóm* —	Ön-el-*yóm*-ak.
Íte-täi.	*Íte. Ó-ché.*	*Ítu-tále-dêlé.*
Bámíla-da.	*B'léma*-lekíle.	*Bamíla*-chè.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Buttocks (the)	'Ár-*dama*-da.	'Ár-*dóàmo*.
By and by	Ár-*éri*-nga-da.	Ár-*kāüwer*.
By chance	Ót-*badali*	Ót-*badalo*.
C		
Cachalot (a)	*Biriga-tá*-da	*Biriga-tóāū*.
Calf of the leg (the)	'Áb-*chálta dama*-da.	Áb-*tóāū*-l'ár-*dóàmo*.
Call (to)	Ár-*ñéré* —	Ár-*koán* —
„ (to name)	*Ting*-l'ár-*éni* —	*Ting*-l'ar-*éni* —
Calm (sea)	*Líe*-da.	*Líe*.
„ (weather)	*Líl*-da.	*Líl*.
Cane (a)	*Pídga*-da.	*Pédga*.
„ „	*Ból*-da.	*Ból*.
Canoe (a)	*Bóko*-da.	*Bóko*.
„ (with outrigger)	*Chárigma*-da.	*Chárigma*.
Cape (a)	Tāūko-*chāūronga*-da.	Tāūkāū-*chāūrnga*.
Capsize (to)	Ót-*rógi* —	Ót-*rókka* —
Carcase (a)	*Píl*-da.	*Píl*.
Care (to take)	*Gāūra* —	*Gāūra* —
Care for (to)	*Gád* —	*Gád* —
Careful (to be)	*Gāūra* —	*Gāūra* —
Careless	Ón-*wélab*.	Óng-*wélab*.
Caress (a)	Ót-*lúrāīcha*-da.	Ót-*lúrāīcha*-da.
Caress (to)	Ót-*lúrāīcha* —	Ót-*lúrāīchà* —
Carry (to)	Ig-*lódapi* —	Id-*lódápí* —

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
'Ár-*tómo*-da.	'Rá-*tóme*-lekíle.	'Á-*tóme*-che.
Ár-*kéwar*-da.	Rá-*kāūwer*-lekíle.	Á-*kàwer*-chè.
Āūto-*pétel.* Āūto-*póm.*	Āūto-*póm.*	Làk-óto-*póm*-ak.
Píreké-tá-da.	*Préka-tāū*-lekíle.	*Préke-tāū*-che.
'Áb-*chaltāū tóma*-da.	'Á-*chóltāū tóme*-lekíle.	*Tāū*-tá *tóme*-che.
Ár-*ñáre* —	Ré-*wéte* —	— Áka-*ñàrak* —.
Yāū-lí—	*Líwe-lí* —	*Yok-kí* —.
Líye-da.	*Líye*-lekíle.	*Líyi*-che.
Lίl-da.	*Lίl*-lekíle.	*Lίl*-che.
Péta-da.	*Pétak*-lekíle.	*Pétak*-che.
Ból-da.	*Bāūkal*-lekíle.	*Bāūkal*-che.
Bó-da.	*Bó*-lekíle.	*Bāū*-che.
Chárigma-da.	*Ch'rok*-lekíle.	*Ch'rok*-che.
Tāū-*káte*-da.	Tāūko-*kāūte*-lekíle.	Tāū-*káte*-che.
Āūto-*búruk* —	Āūto-*b'rúk* —	Āūtom-*búruk* —.
Pίl-da.	*Pίl*-lekíle.	*Pίl*-che.
Kúra —	*Kró* —	— *Kró* —.
Kód —	*Kót* —	*Kót* —.
Kúra —	*Kró* —	— *Kró* —.
Óng-*wélé.*	Āūn-*walákéi.*	Ón-*waléàké* —.
Āūto-*làrāīcha*-da.	Āūto-*larāīcha*-lekíle.	Āūte-*larāīche*-che.
Āūto-*làrāīcha* —	Āūto- *larāīchè* —	— Āūte-*larāīche* —.
Ír-*lútap* —	Ré-*lútúp* —	— Ár-*lútap* —.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Carry (to), (on the head)	Ár-*yóboli* —	Āūro-*yági* —
„ „ (on the back)	*Tábí* —	*Tábí* —
Carry away (to)	*Ík* —	*Í* —
Carry a child (to)	Ár-*ngótoli* —	Ár-*ngáwi* —
Carry (to), (pick-a-back)	*Tábi* —	*Tábi* —
„ „ (on the shoulder)	*Kátami* —	*Dókori* —
„ „ (in the arms)	Ár-*ódi* —	Ár-*kāūdgi* —
Carve (to), (of meat)	*Chāūl* —	*Chāūl* —
„ „ (of wood)	*Yíti* —	*Iti* —
Cast away (to)	*Dépi* —	Ár-*wāīchòro* —
Catarrh (a)	*Ñílip*-da.	*Úru*.
Catch (to)	*Āūrók* —	*Émet* —
Catch hold of (to)	*Éni* —	*Éné* —
Caution (to)	*Yáb*-nga-l'i-*tāī*—	*Yóáb*-nga-l'i-*tá*—
Cave (a)	*Jág*-da.	*Jág*.
Centipede (a)	*Kárapta*-da.	*Koárapté*.
Certainly	*Ketá-Ó*.	*Yátíá*.
Chafe (to)	*Bír*—	*Bír* —
Change (to)	*Gólāī* —	*Gólo* —
Channel (a)	*Lóg*-da.	*Lóg*.
Char (to)	*Lāūrom* —	*Loárom* —
Chase (to)	Ig-*āīch* —	Id-*koāīt* —
Chatter (to)	*Yáb*-nga-*chám* —	*Yóáb*-nga-*chóam* —
Cheek (the)	*Áb*-da.	Id-*koáb*.
Chest (the)	*Kúk*-da.	*Kúk*.
Deep-chested	Ót-*kúk dóga*-da.	Ót-*kúk kóchu*.

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Púchikwár.	Āū̆kāū-*Júwōī.*	*Kol.*
Ár-*ét* — . . .	Rá-*ét* — . . .	— Ár-*ét* —.
Té — . . .	*Té* — . . .	— *Té* —.
Dé — . . .	*Éak* — . . .	— *Éàk* —.
Ár-*ngó* — . .	Rá-*ngó* — . .	—Ár-*ngó* —.
Té — . . .	*Té* — . . .	— *Té* —.
Bílak — . .	*Bílak* — . .	— *Bílak* —.
Ár-*chāūlo* — . .	Rá-*chelúkāū* — .	— Ar-*ch'lóke* —.
Pílang — . .	*P'ling* — . .	— *Pélang* —.
Yíte — . . .	*Jíte* — . . .	— *Yíte* —.
Píl — . . .	*Píl* — . . .	— *Píl*- ak —.
Ńílap-da. . .	*Ńílap*-lekíle. . .	*Ńílap*-che.
Not — . . .	*Nāūt* — . . .	— *Nāūt*-ak —.
Dí — . . .	*É* — . . .	— *Ík* —.
Wár-l'ír-*tāī* — .	*Wér*-l'í-*tái* — . .	*Wàr*-kar-*tāīk* —.
Póng-da. . .	*Póng*-lekíle. . .	*Póng*-che.
Korobit-da. . .	*K'rāūbat*-lekíle. .	*Karábat*-che.
Kéte-lúngi. . .	*Kéte-k'lé-lúngúí.* .	*Íte-lúngi.*
Bér — . . .	*Bér* — . . .	— *Bér* —.
Kúla — . . .	*K'lok* — . . .	— *Kúlok* —.
Lúk-da. . . .	*Lúk*-lekíle. . .	*Luk*-che.
Láram — . .	*Larom* — . .	— *Larom* —.
Ír-*kóle* — . .	Ré-*kólè* — . .	— Ár-*kòle* —.
Wár-chám — . .	*Yár-chom* — . .	*Wár*-*chom* —.
Káp-da. . . .	*Káp*-lekíle. . .	*Kàp*-che.
Pá-da. . . .	*Pāūk*-lekíle. . .	*Pok*-che.
Āūto-*pá durnga*-da. .	Āūto-*pāūk chákí*-lekíle	Āūte-*pok dúrnga*-chè.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Narrow-chested	Ót-*kúk*-l'ót-*kínab*-da.	Ót-*kúk*-l'ót-*kínab*
Chew (to)	*Gánnga* —	*Goáng* —
Chief (a)	'Ót-*yúbúr*-da.	'Ót-*rát*.
Child (a)	Áb-*líga*-da.	Áb-*líga*.
Childless	Áb-*lúga*-da.	Áb-*lúga*.
Chilly	*Chóki*-da.	*Yélam*.
Chilly, (very cold)	*Gúrba*-da.	*Gúrba*-da.
Chin (the)	'Áka-*áda*-da.	'Áka-*koádo*.
Chip (a)	*Tá*-da.	*Tóá*.
Choose (to)	Ót-*nán* —	Ót-*náné* —
Chop (to)	*Kóp* —	*Kóp* —
Cicatrix (a)	*Bāūrta*-da.	*Bāūrta*-da.
Cinder (a)	*Pích*-da.	*Pít*
Clam (a), (*Cyrena*)	*Úta*-da.	*Kúta*-da.
„ „ , (*Tridacna*)	*Chówāī*-da.	*Chúwāī*.
Clap (to), (the hands)	*Tóku* —	*Bāūr* —
„ „ , (the thighs)	*Púr* —	*Púr* —
„ „ , (to tell others to do it).	*Búm* —	——„——
Clasp the hand (to), (of another).	Ōiyón-*yúá* —.	Óngón-*yúá* —
Clasp one's own hands (to)	Ōiyón-*téla* —	Óngón-*choátoblo* —
Claw (a), (of a bird)	*Pág*-da.	*Poág*.
„ „ , (of a crab)	Ón-*kāūro*-da.	Óng-*kāūro*.
Clay	*Gara*-da.	*Goárá*.

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Āūto-*pá*-l'óto-*kádang*-da.	Āūto-*pāūk*-tāūto-*kāūdóluk*-lekíle.	Āūte-*pók*-tāūto-*kadónga*-che.
Kóng — . . .	*Kóng* —. . .	— *Kóng* —.
'Āūte-*yípir*-da. .	'Āūto-*jíper*-lekíle. .	'Āūte-*yíper*-che.
Áb-*tíré*-da. . .	Á-*t'ré*-lekíle. . .	É-*t'ré*-che.
Áb-*líke*-da. . .	Á-*líke*-lekíle. . .	E-*líke*-che.
Térem-da. . .	*Jelúm*-lekíle. . .	*T'rem*-chè.
Kírba-da. . .	*Kírna*. . . .	*Kírna*.
'Ó-*téri*-da. . .	'Āūko-*tép*-trá-*tréye*-lekíle.	'Ó-*tep*-tá-*tré*-chè.
Tāū-da. . . .	*Tāū*-lekíle. . .	*Tāū*-che.
Āūte-*nán* — . .	Āūto-*lup* — . .	— Āūte-*lub* —.
Tó — . . .	*Tāūke* — . .	— *Tāūke* —.
Púrtāīle-da. . .	*Pírtále*-lekíle. .	*Púrtāīli*-che.
Bé-da. . . .	*Béak*-lekíle . .	*Béak*-che.
Tále-da. . . .	*Tāūle*-lekíle . .	*Tāūle*-che.
Chówāī-da. . .	*Chówāī*-lekíle .	*Chówāī*-che.
Tāī — . . .	*Táka* — . . .	— *Púruk* —.
Púr — . . .	*Púr* — . . .	— *Púruk* —.
——„——	——„——	— *Búmuk* —.
Ólam-*yíwe* — . .	Āūlam-*jeríwe* — .	Ólam-*yíriwe* —.
Ólam-*tàl* — . .	Āūlam-*tàka*— .	Ón-*māūter* —.
Tāū-da. . .	*Tāūk*-lekíle. . .	— *Tok*-che.
Óng-*kāūro*-da. .	Āūn-*kúrāū*-lekíle .	Ón-*kāūre*-che.
Pér-da. . . .	*Pàkar*-lekíle. . .	*Péakar*-che.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Clean	*Nálama*-da.	*Nálama*.
Clean (to), (to wash)	*Chát* —	*Chát* —
" " , (to sweep)	*Buj* —	*Mōich* —
Clear (to), (to clear jungle)	Ót-*wál* —	Ót-*wídāō* —
Clear, (of the sky)	*Māūro béringa*-da.	*Māūro dem*.
Clear, (of jungle)	*Wálak*-da.	*Wálāīt*.
Clear, (transparent)	Ig-*dāōwíya*-da.	Id-*walāīt*.
Clearing (a), (in the jungle)	*Ér*-l'ót-*wál*-da.	*Ár*-l'ót-*wál*.
Clever	*Múgu*-t'i-*dāī*-da.	*Múgu*-t'i-*dāī*-da.
Clever	Áb-*wíchàma*-da.	Áb-*ópá*-da.
Climb (to)	*Ngálāō* —	*Ngoálό* —
Close, (near)	*Lagia*-da.	*Lagia*.
Close (to), (to shut)	*Méwadi* —	Ót-*méwado* —
Cloud (a)	*Tówia*-da.	*Tāūwia*-da.
Cloudless	*Māūro béringa*-da	*Māūro dem*
Clumsy	Ón-*dérékà*-da.	Óng-*dárékà*.
"	*Gígāōnga*-da.	*Gígāōnga*.
Cluster (a)	*Úgul*-da.	*Ógul*.
Coast (the)	*Tāūn-múgu*-da.	*Tāūng-múgu*.
Coast-dweller (a)	'Ár-*yāūto*-da.	'Ár-*yāūto*.
Cobweb (a)	*Kud*-da.	*Kud*.
Coconut (a)	*Jéder*-da.	*Jédér*.
Cohabit (to)	*Lách* —	*Jélá* —
Coil (to), (of a rope)	Ót-*kāūt* —	Áka-*kāūdo* —

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Nálama-da.	*Kilétam*-lekile.	*Kilétam*-che.
Chāūt —	*Chír* —	— *Chír* —.
Bíj —	*Bích* —	— *Bíj* —.
Āūte-*kípe* —	Ót-*āūt* —	Āūte-*kípe* —.
Lémar dem-da.	*Lémar dem*-lekile.	*Lémar dem*-chè.
Wálma-da.	*Walókar*-lekile.	*Wálma*-che.
Ír-*wókar*-da.	Ré-*dāōwiya*-lekile.	Ter-*wókar*-le.
Tíwe-l'óto-*āūt*-da.	*Tíwe*-t'āūto-*walókar*-lekile.	*Tíwe*-t'āūto-*át*-che.
Míka-t'ó-*bingík*-da.	*Míka*-ter-*bíngak*--lekile.	E-*míka*-ter-*bíngak*-che.
Ér-*wárta*-da.	Ré-*bāū*-lekile.	Er-*bōī*-che.
Répe —	*Répè* —	— *Répe* —.
Chóten-da.	*Chèdóme*-lekile.	*Chóten.*
Méwádi —	*Barúkal* —	— *Méwadi* —.
Tāūwia-da.	*Tāūwiyà*-lekile.	*Tāūwia*-chè.
Lèmar dem-da.	*Lémar dem*-lekile.	*Lémar dem*-chè.
Óng-*tíré*-da.	Āūn-*tré*-lekile.	Ón-*tré*-che.
Gígewá-da.	*K'làk*-lekile.	*Gígewá*-le.
Kúne-da.	*Kóne*-lekile.	Āūto-*kúne*-che.
Tōīnya-míka-da.	*Tāūn-míka*-lekile.	*Tōīnya-míke*-che.
'Ár-*kāūri*-da.	Rá-*kāūri*-lekile.	Á-*kári*-che.
Ōīcha-da.	*Óche*-lekile.	*Ōīche*-che.
Chéter-da.	*Chéter*-lekile.	*Chéter*-che.
Kúbe —	*Kúbè* —	— *Kúbe* —.
Āūte-*kút* —	Āūto-*kút* —	— *Kút* —.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Cold (to be) . . .	*Chóki* — . .	*Yélámi* — . .
Cold	*Chóki*-da. . .	*Yélam*. . .
Colic	*Jódo*-l'ik-*chám*-da.	*Jíri*-l'áka-*chodámi*—
Collar-bone (the) . .	*Gódla*-da. . .	*Gódla*-da. . .
Collect (to) . . .	Ár-*tó* — . .	Á-*tóme* — . .
Colour	*Pāīcha*-da. . .	*Pōīcho*. . .
Come (to) . . .	*On* — . . .	*Āūn* — . .
Come !	*Kāīch* ! . .	*Kélé* ! . .
Come here ! . . .	*Kāīché* ! . .	*Kélé* ! . .
Come near ! . . .	*Kāīch lagia*-da ! .	*Kélé lagia* ! . .
Complain (to) . . .	Tár-*chí* — . .	Tár-*chí* . .
Conceal (to) . .	*Méré* — . .	*Máré* — . .
Conceive (to) . .	*Rénga* — . .	Āūt-*ré* — . .
Confess (to) . .	Ára-*chí* — . .	Āūro-*chí* — .
Consent (to), (permit to go)	*Títán* — . .	*Tedgúlu* — .
„ „ , (to accompany).	Āūto-*yár* — .	Āūto-*yoár* — .
Consequently . .	*Án kíen*. . .	*Án kíchane*. .
Constantly . . .	Óng-*tám*. . .	Óng-*tóám*. . .
Constipation . . .	Ár-*métiñ*-ré. .	Ár-*mátén*-nga. .
Content (to be) . .	*Kúk*-l'ár-*béringa* —	*Kúk*-l'ár-*déméka* —
Converse (to) . .	Íji-*yáb*-nga — .	'Id-*yɔáp* — . .
Cook (to) . . .	*Wér* — . .	*Wár* — . .
Cooking pot (a) . .	*Búj*-da. . .	*Búch*. . . .
Cool	*Gúrba*-da. . .	*Gúrba*. . .

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Térem — . .	*Jelúm* — . .	*T'rem* —.
Térem-da. .	*Jelúm*-ekíle. .	*T'rem*-che.
Chúte-l'ír-*chám*-da .	*Chúte*-ter-*ch'kom*-lekíle.	*Chúte*-ter-*ch'kom*-che.
Kútúl-da. .	*Kútal*-lekíle. .	*Kútel*-chè.
Ár-*ñú* — .	Rá-*tó* — . . .	— A-*ñú* —.
Bāīcha-da. .	*Bōīche*-kíle. .	*Bōīche*-che.
Úne — . . .	*Ónè* — . . .	— *Úne* —.
Í ! . . .	É-*í !* . . .	*Í !*
Írá ! . . .	É-*í*! . . .	*Í !*
Í chóté ! . .	É *í chedómé !* . .	*Í chóté !*
Tá-*ngál* — . .	Trá-*ngol* — . .	Tá-*ngol* —.
Máre — . .	*Márà* — . .	*Màré* —.
Ar-*ré* — . .	Āūto-*káràp* — .	— Ár-*réaka* —.
Aram-*ngál* — . .	Árám-*ngol* — .	— Am-*ngol* —.
Ír-*kíla* — . .	Ré-*kíle* — . .	—En-ter-*kíle* —.
Āūtam-*yár* — .	Āūtom-*jāūr* — .	— Āūtam-*yoár* —.
En étá. . . .	*Án étok.* . .	*En éatok.*
Óng-*tám.* . .	Āūn-*tom.* . .	Ón-*tom.*
Ár-*métāīn*-nga. .	Rá-*metékāīn*-chíkan.	Áka-*metéakāīnye.*
Pá-l'ár-*dem* — .	*Pāūk*-rá-*dem* — .	— *Pok*-ká-*dem* —.
'Írim-*wár* — . .	Rim-*yár* — . .	—Írim-*wàr* —.
Āūne — . .	*Ónè* — . . .	—*Āūne* —.
Péch-da. . .	*Péch*-lekíle. .	*Péch*-che.
Kírba-da. . .	*Kírna*-lekíle. .	*Kírna*-che.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Copulate (to)	*Tegäütok* —.	*Titpári* —
Coral	*Däürogi*-da.	*Däürogi*.
Coral reef (a)	*Jówio*-da.	*Jówio*.
Cord (a), (thick)	*Bétmo*-da.	*Bétma*.
Corpse (a)	*Píl*-da.	*Píl*.
Corrupt	*Chäüru*-ré.	*Choáru*-nga.
Cough (a)	*Ódag*-da.	*Käüdug*.
Cough (to)	*Ódag* —	*Käüdo* —
Count (to)	Ár-*láp* —	Ár-*loáp* —
Country (the)	*Érema*-da.	*Árem*.
Fellow-Countryman (a)	Ig-*búdwa*-da.	*Mátat búdwa*.
Couple (a)	Ár-*jópi*-nga-da.	*M'*áro-*jópi*-nam.
Cover (to)	Áka-*rógi* —	Áka-*rók* —
" "	Ót-*rám* —	Äüto-*roám* —
Cover (a)	Áka-*rógi*-nga-da.	Áka-*róg*.
Coward (a)	Ár-*lát chánag*-da.	Ár-*lot kóchu*.
Crab (a)	*Káta*-da.	*Koáto*.
" "	*Bad*-da.	*Bád*.
" " (land)	*Kílag*-da.	*Joángal*.
Crab-hole (a)	*Kílag*-l'ár-*báng*-da.	*Joángal*-l'ár-*boáng*.
Crack (a)	*Yílit*-nga-da.	*Yílitá*.
Crackle (to)	*Käüroti* —	*Koárotó* —
Cramp (the)	*Máläï*-nga-da.	*Máläï*.
Cramped (to be), (for room)	Ád-*nílib*-nga —	Ád-*nínib* —
Crawl (to)	*Läïa* —	*Läïé* —

Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Tāīlen — . .	*Teklekan* — . .	—*Téléakan* —.
Túrakal-da. . .	*Chéber*-lekīle. . .	*Dāūrogíl*-che.
Jówio-da. . .	*Jówio*-lekīle. . .	*Jówio*-che.
Bétmo-da. . .	*Betmo*-lekīle. . .	*Béatmo*-che.
Píl-da. . . .	*Píl*-lekíle. . .	*Píl*-che.
Chárāō-nga. . .	*Ch'rāōu*-chíkan. .	Á-*charāō*-wan.
Kútak-da. . .	*Kútak*-lekīle. . .	*Kútak*-che.
Kútak — . .	*Kútak* — . .	*Kútak* —.
Ár-*lop* — . .	Rá-*lop* — . .	—*Á-lop* —.
Áram-da. . .	*Tíwe-tāūkal*-lekíle. .	*Áram*-che.
Ékāīch ohám-da. .	*Éakāīch chom*-lekīle. .	*Ékāīch chom*-che.
Ár-*chóp*-da. . .	Rá-*chóp*-lekīle. .	Á-*chóp*-che.
Ó-*búrak* — . .	Āūko-*b'rúk* — .	—*Ó-búrok* —.
Āūte-*rám* — . .	Āūto-*rom* — . .	Āūtom-*rám* —.
Ó-*búrak*-da. . .	Āūko-*b'rúk*-lekīle. .	Óm-*búrak*-che.
Ár-*lāūt chánag*-da .	Rá-*lāūt cháki*-lekīle. .	Á-*lot chánag*-chè.
Kéu-da. . . .	*Kéu*-lekīle. . .	*Kéu*-che.
Pt-da. . . .	*Pót*-lekīle. . .	*Pót*-chè.
Chóngal-da. . .	*Chóngal*-lekīle. .	*Chóngal*-chè.
Chóngal-l'ár-*póng*-da.	*Chóngal*-trá-*póng*-lekīle	*Chógal*-tá-*pong*-che.
Yílat-da. . .	*J'lít*-lekīle. . .	—*Yilít*-che.
Kárati — . .	*K'rāūti* — . .	—*Karāūti* —.
Mōlāī-da — . .	*Malāī*-lekīle. . .	— *Molāī*-che.
Óm-*nílíba* — . .	Ám-*n'líba* — . .	— Óm-*nílíba*-k —.
Lóyo — . . .	*Lóyè* — . .	— *Lóyo* —.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Crayfish (a)	*Wáka*-da.	*Kúk*.
Creek (a)	*Jig*-da.	*Jig*.
Creep (to)	*Lāīa* —	*Laié* —
Crevice (a)	*Jág*-da.	*Jág*.
Cripple (a)	Ar-*té*-da.	Ár-*téak*.
Croak (to)	*Rótia* —	*Rótia* —
Crocodile (a)	*Kára-duku*-da.	*Kára-dóku*.
Crooked	*Téka*-da.	*Téka*.
Cross (to)	Tár-*tétà* —	Ákan-*táté*—
Cross, (ill-tempered)	Tig-*rél*-da.	Tit-*koáno*.
Cross-legged, (to sit)	*Māūr* —	Ád-*már* —
Crush (to), (with the hands)	*Pétemi* —	*Pát* —
„ „ , (with the foot)	*Dúruga* —	*Rúdla* —
Cry (to)	*Téki* —	*Téki* —
Cry out (to)	*Pekík* —	*Rómo* —
Cuff (a)	*Pédi*-da.	*Pédi*.
Cuff (to)	*Pédi* —	*Pédi* —
Cunning	*Múgu*-t'i-*dāī*-da.	*Múgu*-t'i-*dāī*.
Cure (to)	*Yélé* —	*Yélé* —
„ „	Ítig-*gāūr*—	Ítid-*gāūr* —
Curl (to)	*Kétik* —	*Kíti* —
Current (a)	*Chàrat*-da.	*Chárat*
„ „	*Gólōīn*-da.	*Gólōīn*-da.
Curved	*Téka*-da.	*Téká*.
Cut (to), (of flesh)	*Chāūl* —	*Chóal* —

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Wáka-da.	*Wákà*-lekile.	*Wákāī*-che.
Dína-da.	*Dína*-lekile.	*Díne*-che.
Lóyo —	*Lóyè* —	— *Lóye* —.
Póng-da.	*Póng*-lekile.	*Póng*-chè.
Ár-*té*-da	Ré-*téak*-lekile.	Á-*téak*-che.
Róto —	*Rolú* —	— *Rotó* —.
Téa káda-da.	*Tàkajéu kádak*-lekile.	*Téa kádak*-che.
Téké-da.	*Téké*-lekile.	*Tāīké*-che.
Tá-*té* —	Trá-*tá* —	Tá-*tāī* —.
Te-*kāūn*	Ter-*k'nōīch*-lekile.	Ter-*kāūne*-che.
Már —	*Mòr* —	*Már* —.
Bàt —	*Bàt* —	— *Bàt* —.
Tíre —	*T'ríka* —	*T'ríka* —.
Wár —	*Yár* —	— *Wár* —.
Bíye —	*Bíyè* —	— *Bíye* —.
Péte-da.	*Péte*-lekile.	*Pétè*-chè.
Péte —	*Péte* —	— Pétè —.
Míka-te-*bingek*-da.	*Míka*-ter-*bíngak*-lekile.	*Míka*-ter-*bíngak*-che.
Yélo —	*Lóchè* —	— *Lōīchan* —.
Té-*kúr* —	Éak-tàk-*kúr* —	Té-*kúr* —.
Kàt —	*Kàtè* —	— *Kàt* —.
Chárat-da.	*Ch'rōīye*-lekile.	*Chári*-che.
Kúlin-da.	*Kúlin*-lekile.	*Kúlin*-chè.
T éki-da.	*Téké*-lekile.	Téké-che.
Pílang —	*P'ling* —	— *Pélang* —.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Cut to, (with adze)	*Kóp* —	*Kóp* —
Cuttle-fish (a)	*Lúdu*-da.	*Lúdu*.
Cycas Rumphii	*Ñébér*-da.	*Ñébér*.
Cyrena shell	*Úte tá*-da.	*Kúta tóá*.
D		
Daily	*Wāī*-nga *dílwréa-tek*.	*Gólōīch kúlu chúr-lé*.
Damage (to)	*Échi* —	*Éché* —
Damp	Ót-*ína*-da.	Āūt-*éna*-da.
Dance (a)	*Kói*-nga-da	*Yem*-da.
Dance (to)	*Kói* —	*Yem* —
Dark	*Gúrug*-da.	*Gúrug*.
Dart (to), (of an arrow)	Í-teg-*járali* —	Í-tid-*chāūrpo* —
Dawn (the)	*Wa*-nga-da.	*Wá*-nga-da.
Day (a)	*Árla*-da.	*Kcárlo*.
Day-break	*Wa*-nga-lá-*kág*-ré.	*Wá*-nga-lé-*koág*-nga
To-day	*Ká gói*.	*Ít koálot*.
All day	*Bódo dóga*-da.	*Bódo kóchu*.
Dazzle (to)	Í-*dal*-l'ót-*wár* —	Í-*dal*-l'ót-*wákar* —
Dead	Óko-*lí*-ré.	Āūko-*lít*.
Deaf	Áka-*múlwa*-da.	Ányé-*múlwa*.
Decay (to)	*Chāūru* —	*Choáru* —
Deceitful	Áka-*yéngat*-da.	Áka-*chí jábúg*.
Deceive (to)	Áka-*yéngat* —	Áka-*chí jábúg* —
Decrepit	Ár-*té*-da.	Ár-*téak*.
Deep	*Dóga*-da.	*Kóchu*.

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Púchikwár.	Aŭkāŭ-*Júwōī.*	*Kol.*
Tāŭ — . . .	*Tāŭkāŭ* — . .	— *Tāŭkāŭ* —.
Líte-da. . . .	*Líta*-lekíle. . .	*Líti*-che.
Bíleba-da. . .	*B'líbe*-lekíle. . .	*B'líbi*-che.
Tāŭle-da. . .	*Tāŭle*-lekíle. . .	*Tāŭle*-che.
Wó-t'*írmaré-té.* .	*Wó póye-làk.* . .	*Wó t'ríma-kàte.*
Éche — . . .	*Échè* — . . .	— *Āiche* —.
Āŭte-*éna*-da. . .	Āŭto-*énak*-lekíle. .	Āŭte-*énak*-che.
Yem-da. . .	*Jerāōwa*-lekíle. .	*Yem*-chè.
Yem — . . .	*Jerāōwa* — . .	— *Yem* —.
Dírek-da. . .	*Dírak*-lekíle. . .	*Pāŭtí*-che.
É-te-*chít* — . .	Éak-ter-*chét* — .	— Ár-*chít* —.
Wó-da. . . .	*Wó*-lekíle. . .	*Wó*-che.
Pāŭt-da. . .	*Póat*-lekíle. . .	*Póāŭt*-che.
Wó-l'óng-*kòk*-nga. .	*Wó*-le-*kok*-chíkan. .	*Wó*-ke-*kāŭk*-le.
Íte ábichíl. . .	*Íte kéte.* . . .	*Íte kéte.*
Púte dúrnga-da. .	*Púte cháki*-lekíle. .	*Púte dúrnga*-che.
Ér-*kāŭdak*-l'óte-*é* —	Ré-*kāŭdak*-l'óto-*éak*—	Ér *kòdak*-k'óte-*éak*—
Óm-*píl*-nga. . .	Am-*píl*-chíkan. .	— Óm-*píl*-en.
Ó-*múlwa*-da. . .	Āŭko-*múlwa*-lekíle. .	Ó-*múlwa*-che.
Chárāō — . .	*Ch'rāō* — . . .	— *Charāō* —.
Ó-*yéngat*-da. . .	Áte-*bàre*-lekíle. .	Àte-*bàré*-che.
Ó-*yéngat* — . .	Áte-*bàre* — . .	Àte-*bàré* —.
Ár-*té*-da. . .	Rá-*téak*-lekíle. .	Á-*téak*-che.
Dúrnga-da. . .	*Cháki*-lekíle. . .	*Dúrnga*-chè.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Defæcate (to)	*Ché* —	*Ché* —
Defile (to), (make dirty)	*Láda* —	*Ládé* —
Defy (to)	Ik-on-*réli* —	Ík-óng-*rírká*—
Delay (to)	*Góli* —	*Góli* —
Delicious	Āūko-*yámali*-da.	Āūko-*yoámoli*.
Delighted	*Kúk béringa*-da.	*Kúk dem*.
Delirious	Ig-*píchà*-nga-da.	Id-*píchà*-nga.
Dense, (of jungle)	*Tāūbo*-da.	*Tāūbe*.
Deny (to)	Ót-t'ik-*puluga* —	Āū-tit-*pāīyunga* —
Depart (to)	*Kátik-wāī-éda* —	*Koábo--yát-yáó-nga* —
Descend (to), (of a hill)	*Tāūlpi* —	*Tāūlpo* —
„ „ (of a creek)	Ár-*dóáti* —	Ár-*dótó* —
„ „ (of a tree)	Ár-*āūt* —	Ár-*rāūt* —
Describe (to)	Tár-*chí* —	Tár-*chí* —
Desert (to)	Ót-*máni* —	Ót-*máno* —
Desire (to)	*Ngána* —	*Ngoáno* —
Desires, (carnal)	*Nár*-da	*Noár*.
Destroy (to)	*Kújuri* —	*Kújurú* —
Devour (to)	*Rópok* —	*Rópok* —
Dew (the)	*Yāūtma*-da.	*Yāūtma*-da.
Diarrhœa	Íji-*chél*-nga-da.	Ídi-*chél*-da.
„	*Béla-nga*-da.	*Bélap*.
Die (to)	Óko-*lí* —	Āūko-*lí* —
Different	Ig-*lá*-da.	Id-*loá*.

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Púchikwár.	Āūkāū-*Júwōi.*	*Kol.*
Bóle — . . .	*Bóle* — . . .	— *Bóle* —.
Lóte — . . .	*Lóte* — . . .	— *Lóte* —.
É-óng-*retetol* — .	Àk-on-*préit* — . .	É-ón-tāū-*préyit*—.
Kúli — . . .	*Kúli* — . . .	— *Kúli* —.
Ó-*yómal*-da. . .	Āūko-*jómal*-lekíle. .	Ó-*yómal*-che.
Pāū dem-da. . .	*Pāūk dem*-lekíle. .	*Pok*-ke-*dem*-che.
Ír-*pátal*-da. . .	Ré-*pāūtal*-lekíle. .	Ír-*pāūtal*-che.
Cháñik-da. . .	*Chōīñik*-lekíle. .	*Chōīñik*-che.
Āūte-te-*pói-i* — .	Āūto-ter-*pói* — .	Āūtom-*póyi* —.
Kúi-kōla-ó-nga — .	*Kúi-kilé-éohí* — .	*Kúi-ekala-ákap* —.
Lí — . . .	*Lí* — . . .	*Lí* —.
Ár-*tu* —. . .	Rá-*tú* —. . .	Áka-*tu* —.
Ár-*lí* — . . .	Rá-*li* — . . .	Ákár-*lí* —.
Tá-*ngàl* — . .	Trá-*ngol* — . .	— Tá-*ngol* —.
Āūte-*má* — . .	Āūto-*mák* — . .	—Āūte-*màk* —.
Tónga — . . .	*Tónga* — . .	— *Tónge* —.
Nár-da. . . .	*Nákar*-lekíle. . .	Āūte-*nákar*-chè.
Dó — . . .	*Kér* — . . .	— *Dóak* —.
Rúb — . . .	*Rúp* — . . .	— *Rúb* —.
Yátam-da. . .	*Ngún*-lekíle. . .	*Ngún*-che.
Írim-*bóle*-da. . .	Rém-*bólo*-lekíle. .	Erem-*bóle*-le.
Bélàng-da. . .	*Bélàng*-lekíle. .	*Bélang*-che.
Óm-*píl* — . .	Am-*píl* — . .	Óm-*píl* —.
Ír-*lá*-d . . .	Ré-*làke*-lekíle. .	Er-tá-*léaka*-chè.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Difficult . . .	Ót-*chóram*-da. .	Ót-*chodram*. . .
Dig (to) . . .	*Ér kóp* — . .	*Ár kóp* — . .
Dig up (to) . . .	*Bánga* — . .	*Boáng* — . .
Direct (to) . . .	Í-*tán* — . .	Id-*gúlu* — . .
Direction, (from which)? .	*Tek-ári-tek ?* .	*Kína-gàr-lé ?* .
" . . .	*Árik*. . . .	...
Directly . . .	*Ká gói*. . .	*Id-koálót*. . .
Dirt . . .	*Láda*-da. . .	*Ládé*. . .
Dirty . . .	*Láda*-nga-da. .	*Ládé*-nga. . .
" , (muddy, as of water)	*Yátara*-da. . .	*Yoátára*. . .
Disappear (to) . .	Ót-*lámia*— . .	Ót-*loámiá*—. .
Discontented (to be) .	*Kúk*-l'ár-*jábagi* —.	*Kúk*-l'ár-*jábúgi* —
Disembark (to) . .	*Tāūlpi* — . .	*Tāūlpo* — . .
Disentangle (to) . .	*Wélep* — . .	*Wélep* — . .
Dish (a), (of wood) .	*Púkuta yát méh*-nga-da.	*Pókotá toálí yāūkat* -*mé*-nga . .
Disinter (to) . . .	*Āūrok* — . .	*Kāūro* — . .
Dislike (to) . . .	Áka-*yódi*-nga — .	Áka-*yáriga*-nga —
Disobey (to) . . .	{ Ákan-*létai* — . { Āian — " .	Idi-*kíla* — . .
Disobedient . . .	Āian-*létai*-da. .	Idi-*kílá*-da. . .
Disperse (to) . . .	Āūtót-*wál* — .	Āūtót-*wál* — .
Displeased . . .	*Kúk*-l'ár-*jábag*-da	*Kúk*-l'ár-*jábug*. .
Dispute (a) . . .	Ára-*táng-mók*-da. .	Ára-*toáng-mók*-nga.
" " . . .	Ád-*gúin*-da. .	Ád-*gúin*-nga. .

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Púchikwár.	Áukáu-*Júwoi.*	*Kol.*
Áute-*chárame*-da.	Áuto-*wáuláich-póye*-lekíle.	Táute-*wáláich-póye*-che.
Tíwe táu —	*Tíwe tókáu* —	*Tíwe*-ke-*táukak* —.
Póng —.	*Póng* —	— *Póng* —.
Ír-*kíle* —	Ré-*kílè* —	Er-*kílak* —.
Má-tíwe-lé ?	*Míàk-tíwe-làk ?*	*Méak-tíwe-lé ?*
Tái.	*Trá-lé.*	*Tále-k'lé.*
Íte ábéchil.	*Íte kéte.*	*Íte ábéchéil.*
Lóto-da.	*Lóte*-lekíle.	*Lóti*-che.
Lóti-da.	*Lóto*-lekíle.	*Lóti*-che.
Pálatar.	*Palátar*-lekíle.	*P'látar*-che.
Áute-*lámawa* —	Áuto-*lamé* —	Áute-*lámawá* —.
Páu-l'ár-*káda* —	*Páuk*-rá-*kádak* —	Áute-*pok*-ká-*kádak*—.
Lí —	*Lí* —	— *Lí* —.
Wéche —	*W'lépi* —	— *Wéche* —.
Pétá taiye táme-da.	*Páuka táu'tékajéo táme*-lekíle.	*Pókatá tíye*-ke-*támek*-che.
Nát —	*Nòt* —	— *Nátak* —.
Ó-*yára* —	Áuko-*j'réke* —	Ó-*yeràki* —.
Ónyam-*bó póye* —	Ébe-*kápóng póye* —	Óinyam-*báuko póye*—
Ónyam-*bó póye*-da.	Ébe-*kápóng póye*-lekíle.	Óinyam-*báuko póye*-che.
Náute-*kípe* —.	Náutáu-*kípe* —	— Náute-*kípak* —.
Páu káda-da.	*Páuk*-rá-*kádak*-lekíle.	Áute-*pok kádak*-che.
Áram-*tánge nó*-da.	Rám-*tonge nó*-lekíle.	Ám-*tánge nó*-che.
Óm-*kín*-da.	Am-*kíñ*-lekíle.	Nóm-*kín*-che.

English.	Aka-Béa-da.	Akar-Bálé.
Dispute (to) . . .	Ára-*táng-mók* — .	Ára-*toáng-mók* — .
„ „ . . .	Ád-*gúin* — . .	Ád-*gúin* — . .
Dissolve (to) . . .	Āūto-*púlāïji* — .	Āūto-*púlāïjo* — .
Dissuade (to) . . .	Óyon-tár-*tékik* — .	Óngón-tár-*tékík* —
Distant . . .	*É*-l'ár-*pála*-da. .	*Ár*-l'ár-*púlàkmo*. .
Distinguish (to) . .	Ig-*nāūli* — . .	Id-*lómàng-kinyé* —
Distinct, (clear) . .	*Líe béringa*-da. .	*Líé dem*. . .
„ , (separate) . .	Ót-*ká*-nga-da. .	Ót-*koāō*-nga. .
Distribute (to) . .	Ót-*wál* — . .	Ót-*wál* — . .
Dive (a) . . .	Ákan-*tāūl*-nga-da. .	......
Dive (to) . . .	*Tāūl* — . .	*Tāūl*.— . . .
Dizzy	Ig-*léléka*-da. .	Id-*léléka* . .
Do (to)	*Ōïyo* — . .	*Ōïyo* — . .
Done	Ár-*lú*-ré. . .	Ár-*lú*-nga. . .
Don't !	*Úchin dá*-ké ! .	*Úyá rá*-ké ! .
Double	Ár-*pāïd*-nga-da. .	Ár-*pád*-nga. .
Double (to), (fold) . .	Ár-*pāïd*-nga — .	Ár-*pád* — . .
Down hill . . .	Ón-*tāūlpi*. . .	Óng-*tāūlpo*. . .
„ „	Tik-*pāō* . .	Tit-*poāō*. . .
Drag (to) . . .	*Dāūk* — . .	*Dāū* — . .
Draw (to), (to pull) . .	Ī-*téni* — . .	I-*téni* — . .
Draw (to), (to sketch) .	Ig-*ngáta* — . .	Id-*ngoáto* —. .
Draw breath (to) . .	*Āūna* — . .	*Āūna* — . .
Drawing (a) . . .	Ig-*ngáta*-nga-da. .	Id-*ngoáta*-nga. .
Dream (a) . . .	*Táraba*-da. . .	*Toárobo*. . .
„ (to) . . .	*Táraba* — . .	*Toárobo* — . .

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Āram-*tánge-nó* — .	Ram-*tonge-nó* — .	Ām-*tánge-nó* —.
Óm-*kín* — . .	Am-*kíñ* — . .	Nóm-*kín* —.
Āūtem-*púlāīji* — .	Āūtom-*púlāīji* — .	Āūtom-*púlāīji* —.
Ólam-tá-*wár* — .	Āūlom-t'rá-*yàr* — .	Ólam-tāū-*wér* —.
Tíwe-l'ár-*wíke*-da. .	*Tíwe*-t'rá-*wíke*-lekíle .	*Tíwe*-t'āō-*wíke*-che.
Ír-*bínge* — . .	Ré-*bínge* — . .	Er-*bínge* —.
Líye dem-da. . .	*Líye dem*-lekíle. .	*Líyi dem*-che.
Āte-*kāō*-da. . .	Āte-*kāū*-lekile. .	Éta-*kāō*-che.
Āūte-*kípe* — . .	Āūto-*kípe* — . .	Āte-*kípe* —.
......	Āūkom-*terlúyam*-lekíle	......
Óm-*tepé* — . .	Āūkom-*terpéak* — .	Ākom-*terpéak* —.
Ír-*léla*-da. . .	Ré-*lélàka*-lekíle. .	Er-ákar-*leléaka*-che.
Dá — . . .	*Á* — . . .	*Lá* —.
Ār-*líwa*-nga. . .	Rá-*líwe* . . .	Ká-*líwa*-n.
Kón dé-kene ! . .	*Kón á-ó*-chè ! . .	*Kón kāūk*-le !
Ār-*pāīt*-da. . .	Rá-*pát*-lekíle. . .	Ār-*pāīt*.
Ār-*pāīt* — . .	Rá-*pápal* — . .	— Lár-*pāīt* —.
Óng-*lí*. . . .	Āūn-*lí*. . . .	— Ón-*lí*.
Te-*pāūt*. . . .	Ter-*púkat*. . .	Er-*pāūkat*.
Tú — . . .	— *Tú* — . .	— *Túk* —.
Ír-*téne* — . .	Ré-*ténè* — . .	— Er-*ténak* —.
Ír-*ngólé* — . .	Ré-*ng'làke* — . .	— Er-*ngól* —.
Āīngiche — . .	*Éngich* — . .	— *Angéche* —.
Ír-*ngólé*-da . . .	Ré-*ng'làka*-lekíle. .	Er-*ngól*-chè.
Chāūpan-da . .	*Chápan*-lekíle. . .	Te-*chāūpan*-che.
Chāūpan — . .	*Chápan* — . .	— *Chāūpan* —.

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English.	Áka-Béa-da.	Ákar-Bálé.
Drenched . . .	Ót-*ínà*-ré. . .	Ót-*ína*-nga. . .
Drink (to) . . .	*Wélij* — . .	*Wélij* — . .
Drip (to) . . .	*Ták* — . .	*Lócha* — . .
Drive away (to) . .	Ig-*āōa* — . .	Id-*dóāōa* — . .
„ „ „ . .	Ár-*yédi* — . .	Ár-*yéweri* — .
Drop (a) . . .	*Tók*-da. . .	*Lócho*-da. . .
Drop (to), (of water) .	*Ták* — . .	*Lócho* — . .
„ „ , (as a weight) .	Óyo-*pá* — . .	Ójo-*páta* — . .
Drown (to) . . .	*Tāūb* — . .	*Tāūb* — . .
„ „ . . .	Āūt-*nāūti* — .	Āūt-*nāūto* — .
Drowned . . .	*Tāūb*-ré. . .	*Tāūb*-nga. . .
Drowsy . . .	Ig-*árlá*-da. . .	Id-*ñobo*. . .
Drum (a), (Andamanese) .	*Púkuta yem*-nga-da.	*Púkuta yem*-nga. .
Dry	'Á *ér*-ré. . .	'Ong-*kóyo*-nga. .
Dry (to) . . .	Ót-*ér* — . .	Ót-*kóyo* — . .
Dry season (the) . .	*Yíré bódo*-da. .	*Yáré-bódo*. . .
Duck (a) . . .	*Kúlàla*-da. . .	*Kúlàl*-da. . .
Dugong (a) . . .	*Tegbúl*-da . .	*Tédbi*. . . .
Dull, (stupid) . .	*Múgu*-tik-*pícha*-da.	*Múgu*-tid-*pícha*. .
„ (to be), (of the weather.)	*Dál* — . . .	*Dál* —. . .
Dumb	Āūko-*múlwa*-da. .	Āūko-*móg*. . .
Dung	*Bó*-da. . .	*Bó*-da. . .
Durable . . .	Ár-*chéba*-da. .	Ár-*ñódte*. . .
Dusk (the) . . .	*Ér*-l'āūka-*rít*-nga *gói*.	*Ár*-l'āūko-*rít*-nga *koálót*.

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Āūto-*éna*-nga.	Āūto-*énak*-chíkan.	Āūte-*énak*-che.
Pāī —	*Pōī* —	— *Pāī* —.
Tó —	*Tāūk* —	— *Tāūk* —.
Ír-*āōa* —	Ré-*āōa* —	— Ár-tá-*ótak* —.
Ár-*wó*.	Rá-*jóyok* —	— Ákár-*wók* —.
Tó-da —	*Tāūk*-lekíle.	*Tāūk*-che.
Tó —	*Tāūk* —	— *Tāūk* —.
Āūto-*bóde* —	Āūto-*bote* —	— Āūte-*bótan* —.
Bíté —	*B'téake* —	— *B'téak* —.
Āūte-*nāūt* —	Āūto-*nāūt* —	— Āūte-*nāūt* —.
Bíté-nga.	*B'téake*-chíkan	— *B'téak*-an.
Ír-*pāūt*-da.	Ré-*poát*-lekíle.	Ér-*pāūt*-che.
Pó yem-da.	*Poāūkāā*-t'óto-*j'rāōwa*--lekíle.	Ó-*poāūke*-ki-*yem*-che.
'Óng-*kár*-nga.	'Āūto-*poāī*-chíkan.	Ke-*kár*-an.
Āūto-*pāī* —	Āūto-*poāī* —	— Āūto-*pāī* —.
Yáre pute-da.	*Jára pute*-lekíle.	*Yàra pute*-che.
Kúlàl-da.	*Kúlàl*-lekíle.	*Kúlàl*-che.
Tegbul-da.	*Tegbul*-lekíle.	*Tébul*-che.
Míka-te-*té*-da.	*Míka*-ter-*téaka*-lekíle	*Míka*-ter-*téaka*-che.
Díl —	*Díl* —	— *Díl* —.
{ Ó-*múlwa*-da. / Ó-*múis*-da.	Āūkāū-*múich*-lekíle.	Ó-*múlwa*-che.
Pú-da.	*Pú*-lekíle.	Ó-*pú*-che.
Ár-*tāūram*-da.	Rá-*tāūram*-lekíle.	Áká-*tāūram*-an.
Tíwu-ló-*dírak kolat.*	*Tíwe*-tāūkāū-*dírak k'lot.*	*Tíwe*-ter-*dírak k'lot*-che.

English.	*Áka-Béa*-da.	*Ákar-Bálé.*
Dust (the) . . .	*Ér*-l'ót-*búbut*-da. .	*Ár*-l'ót-*búbut*. .
Dwell (to) . . .	*Budu* —	*Búdu* — . .
E		
Each	Ig-*lá*-da. . .	Id-*lóá*. . .
Eagle (a) . . .	*Badgi*-da. . .	*Badgi*. . .
„ „ . . .	*Áranga*-da. . .	*Oáróngi*. . .
Ear (the) . . .	Ik-*póko*-da. . .	Id-*póku*. . .
Ear-ache (an) . .	Ik-*póko*-l'áka-*yed*-da	Id-*póku*-l'ánye-*yed*.
Ear. (Lobe of the) .	Ik-*póko*-l'ár-*déréka*- -da.	Id-*póku*-l'ár-*dáréka*.
Early morning (the) .	Tár-*wāinga-len*. .	Tár-*wá*-nga-*len*. .
Earth (the), (the World) .	*Érema*-da. . .	*Árem*. . .
„ „ , (soil) . .	*Gara*-da. . .	*Godra*-da. . .
Earthquake (an) . .	*Yúa*-nga-da. .	*Jōij*-nga. . .
East (the) . . .	*Káré-tek*. . .	*Kár-té*. . .
East wind (the) . .	*Káré-tek wúl*-nga-da	*Kár-té podt*-nga. .
Eat (to), (of one person) .	*Mék* . . .	*Mé* — . . .
Eat (to), (of many) .	Áka-*wét* — . .	Áka-*wét* — . .
Ebb (to) . . .	*Ér* — . . .	*Kóyo* — . .
Ebb tide (the) . .	*É*-l'ár-*ér*-da. .	*Ár*-lé-*kóyo*-da. .
Echo (an) . . .	*Kāūlwót*-da. .	*Kóákal*-da. . .
Eddy (an) . . .	Íji-*kétik*-nga-da. .	Idi-*kíti*-nga. .
Edge (the), (of a weapon)	Íg-*yód*-da. . .	Id-*bír*-da. . .
Egg (an) . . .	Ár-*māūlo*-da. .	Ár-*māūlāīch*. .

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Tíwu-l'óto-*bíbal*-da.	*Tíwe*-tāūtāū-*bíbal*--lekíle.	*Tíwe*-tāūto-*bibal*-chè.
Kāīt —	*Kāīch* —	— *Kāīt* —.
Ír-*lá*-da.	Ré-*làke*-lekíle.	Er-*lāī*-che.
Pótuk-da.	*Pótak*-lekíle.	*Pótak*-le.
Árang-da.	*Árang*-lekíle.	......
Ír-*bó*-da.	Ré-*bāūkāū*-lekíle.	Er-*bóke*-che.
Ír-*bó*-l'ó-*nínik*-da.	Ré-*bāūkāū*-t'ébe-t'rá--*chebí*-lékíle.	Er-*bāūko*-k'o-*nínak*--che.
Ír-*bó*-l'ár-*tíré*-da.	Ré-*bāūkāū*-t'rá-*tré*--lekíle.	Er-*bāūko*-t'ár-*tré*-chè.
Tá-*wó*-*wan*.	Trá-*wó*-*wan*.	Tá-*wó*-*wan*.
Áram-da.	*Tíwe*-*tāūkal*-lekíle.	*Árem*-che.
Pér-da.	*Pàkar*-lekíle.	*Péakar*-che.
Yíwe-da.	*Jíwa*-lekíle.	*Yíwe*-che.
Kúpilà.	*Kúpel*.	*Kúpel*-*léaka*-le.
Kúpilà pāūta-da.	*Kúpel pāūtāū*-lekíle.	*Kúpel páte*-che.
Táme —	*Támè* —	— *Támak* —.
Ó-*yéu* —	Āūko-*jéo* —	Āūkāū-*yéu* —.
Kár —	*Kíner* —	— *Kínar* —.
Tíwu-le-*kíner*-da.	*Tíwe*-le-*kíner*-lekíle.	*Tíwe*-ke-*kínar*-che.
Kolwāūt-da.	*Kolwot*-lekíle.	*Kolwāūt*-le.
Íram-*kàte*-da.	Rim-*kàte*-chine.	Íram-*kàte*-le.
Ír-*pír*-da.	Ré-*pir*-lekíle.	Ter-*pír*-le.
Ár-*múle*-da.	Rá-*múle*-lekíle.	Tá-*múle*-che.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Egg, (yolk of)	*Māūlo*-l'ót-*chérama*--da.	*Māūlāīch*-l'ót-*chérà*--*ma*.
Egg, (white of)	*Māūlo*-l'ót-*élépāīt*.	*Māūlāīch*-l'ót-*élé*--*pāīt*.
Egg shell (an)	*Māūlo*-l'ót-*āīj*-da.	*Māūlāīch*-l'ót-*kāīt*.
Elbow (the)	*Kāūpa*-l'ár-*nāīchama*	*Kāūpá*-l'ár-*nāīchak*--*mo*.
Elder (the)	Áb-*dóga*-da.	Áb-*kóchu*.
Elderly	*Chāūroga*-da.	*Chāūroga*.
Else, (what else ?)	*Tún* ?	*Bújug* ?
,, , (or else)	*Ógún*.	*Koáltá*
Elsewhere	*Ér*-l'ót-*bāīa*-lóm.	*Ár*-l'ót-*bāī*-lam.
,, ,,	*Káto*-*min*-da.	*Koába*-*rá*.
Emaciated	*Māīnya*-da.	*Pāūdá*.
Embark (to)	Ákan-*wér* —	Ákan-*gāūrobá* —
Embers	*Pích*-l'ig-*úya*-da.	*Pích*-l'id-*úya*.
Embrace (to)	Āūt-*púnu* —	Āūt-*púnu*.
Empty	Ár-*lúa*-da.	Ár-*lúa*-da.
End (the), (point)	*Nāīchama*-da.	*Nāīchokomo*.
,,	Āūko-*táp*-da.	Āūko-*toáp*.
,, , (termination)	Ár-*lú*-da.	Ár-*lúa*-da.
Enemy (an)	*Yódi*-nga-da.	*Yáriga*-nga.
Enlarge (to)	*Dóga* —	*Kóchági*-nga —
Enough	*Kien wāī*-da.	*Kíchana*.
Quite Enough !	*Kien wāī dá*-ké !	*Kíchana á*-ké !

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Múle-l'óto-*chéta*-da.	*Múle*-tāūtāū-*chétak*-lekíle.	Le-*múle*-tāūto-*chétak*-le.
Múle-l'óto-*elepāīt*-da.	*Múle*-tāūtāū-*lápich*-lekíle.	Le-*múle*-tāūto-*alápit*-le.
Múle-l'óto-*kāīch*-da.	*Múle*-tāūtāū-*kāīch*-lekíle.	Le-*múle*-tāūto-*kāīch*-le.
Pála-l'ár-*nōīchap*-da	*Pálak*-t'rá-*nōīchap*-lekíle.	*Pálak*-tá-*nōīchap*-che.
Áb-*dúrnga*-da.	Á-*cháki*-lekíle.	*Dúrnga*-che.
Chókan-da.	*Chókan*-lekíle.	*Chókan*-che.
Béi?	*Béi?*	*Íbé?*
Últem.	*Últàk*	*Últám.*
Tíwe-l'óto-*pó*-wan.	*Tíwe*-tāūtāū-*pāūwak*-an.	*Tíwe*-tāūto-*pāōwak*-an.
Kún-déle.	*Kún-á*-kíle—	*Kún-déle.*
Búdu-da.	*B'tu*-lekíle.	— *Bútu*-che.
Óm-*té* —	Āūkom-*tíyáka* —	— Óng-*wó* —.
Bé-l'ír-*wíraawak*-da.	*Béak*-ter-*wiríwak*-lekíle.	*Béak*-ter-*wiríwak*-le.
Āūte-*bín* —	Āūto-*bín* —	— Āūte-*bín* —.
Ár-*líwa*-da.	Rá-*líwe*-lekíle.	Á-*líwe*-che.
Nōīchap-da.	*Nōīchap*-lekíle.	*Nōīchap*-che.
Āū-*táp*-da.	Āūko-*táp*-lekíle.	Āū-*táp*-che.
Ár-*líwe*-da.	Rá-*líwe*-lekíle.	Á-*líwe*-che.
Yáraka-da.	*J'réke*-lekíle.	*Yeràki*-che.
Dúrnga —	*Cháki* —	*Dúrnga* —.
Kóta-kōle déle.	*Kótak-k'lé á*-kíle!	*Kótok-k'lá déle.*
Kóta-kōle dékene!	*Kótak-k'lé ó*-che!	*Kótok-k'lá kók*-le!

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English.	*A͡ka-Béa*-da.	*A͡kar-Bálé.*
Enquire (to)	*Chíura* —	*Bingrá* —
Enter (to)	*Lāūti* —	*Lāūt* —
Entrails	*Jódo*-da.	*Jódo.*
Entrance, (of a hut)	*Ér*-l'óko-*kálaka*-da.	*Ár*-l'óko-*koáloko.*
„ , (of a creek)	Ót-*lāūt*-nga-da.	Ót-*lāūt*-nga.
„ , (of a cave)	*Jág-tek lāūti*-nga-da.	*Jág-lé lāūt*-nga.
Erase (to)	*Gúdu* —	*Gúj* —
Erect (to)	Ár-tig-*járali*-nga —	Ár-lid-*choárpo* —
Escape (to)	*Káj* —	*Koáj* —
European (an)	Í-*téremya*-da.	Id-*koáto*-da.
Evaporate (to)	*Ér* —	*Kóyo* —
Even, (level)	*Ér*-l'ót-*jéperia*-da.	*Ár*-l'ót-*jáperya.*
Evening (the)	*E*-l'ár-*díya*-da.	*Ár*-l'ár-*díwá*-g-ót.
„ „	*Díla*-da.	*Yelka.*
For ever	Ón-*tám.*	Óng-*todm.*
Every one	Ár-*dúru*-da.	Ár-*pulia*-da.
Every day	*Árla árla.*	*Koárlo kodrlo.*
Every where	*Ér*-l'ár-*kíli*-ré.	*Ár*-l'ár-*kíli*-nga.
Excavate (to)	*Ér*-l'ót-*kóp* —	*Ár*-l'ót-*kóp* —
Exchange (to)	Ót-*gólāī* —	Ót-*gólo* —
„ „	Í-*gal* —	Id-*koál* —
„ „	Íji-*gól* —	Ídi-*gól* —
Exhume (to)	Áb-*óí* —	Áb-*óí* —
Expedition (an)	Ára-teg-*bármi*-nga-da.	Oáro-tid-*bándri*-nga

Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Bínger —	*Bínger* —	— *Bínger* —.
Lāūt —	*Lāūt* —	— *Lāūt* —.
Chúte-da.	*Chúte*-lekíle.	*Chúte*-che.
Tíwe-l'ó-*kāūle*-da.	*Tíwe*-tāūkāū-*lok*--lekíle.	*Tíwe*-ter-*k'lōī*-che.
Āūte-*lāūt*-da.	Āūtāū-*lāūt*-lekíle.	Āūte-*lāūt*-le.
Póng-é lāūt-da.	*Póng-é lāūt*-lekíle.	*Póng-é lāūt*-le.
Kíte —	*Kíte* —	— *Kíte* —.
Ár-te-*chít* —	Rá-ter-*chét* —	— Ár-ter-*chít* —.
Tápal —	*Tàpal* —	*Tépal* —.
Ir-*táram*-da.	Ké-*t'rám*-lekíle.	Er-*t'rem*-che.
Kàr —	*Kár* —	*Kàr* —.
Tíwe-l'óto-*chálachim*--da.	*Tíwe*-tāūtāū-*chelá*--*cham*-lekíle.	*Tíwe*-tāūte--*ch'lāīchi*-che.
Tíwe-l'ár-*tíyu*-da.	*Tíwe*-rá-*tíyu*.	*Tíwe*-tá-*tíu*-che.
Tár-*tíri*-da.	T'rá-*tírí*-lekíle.	Tá-*tíri*-che.
Óng-*tám*.	Āūn-*tom*.	Ón-*tom*.
Ár-*díre*.	Rá-*díre*.	Á-*díri*-che.
Pāūti pāūti.	*Pāūti pāūti*.	*Pāūti pāūti*.
Tíwe-l'ár-*kéla*-nga.	*Tíwe*-rá-*kéle*-chíkan.	*Tíwe*-ká-*kélel*-le.
Tíwe-l'óto-*tāū* —	*Tíwe*-tāūto-*tókāū* —	*Tíwe*-kāūto-*tāūkāūk*-—.
Āūto-*kúla* —	Āūto-*k'lok* —	—Āūte-*kúla*-kak —.
Ír-*kol* —	Ré-*kol* —	—Ér-*kúla*-k —.
Ír-*kúl* —	Ré-*k'lok* —	—Ér-*kúla*-k —.
Áb-*úrat* —	Á-*úrè* —	—Á-*úrak* —.
Aram-to-*pāūt*-da.	Rám-ter-*peát*-lekíle.	Ákam-ter-*pāūt*-le.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Explain (to)	Ī-*tāī* —	Ī-*tá* —
Explode (to)	*Túchu* —	*Tóchu* —
Explore (to)	*Ér tāīl* —	*Ár tál* —
Extinguish (to)	Ī-*téri* —	Ī-*tár* —
Extinguished	Ī-*téri*-ré.	Ī-*tár*-et.
„ (a log is)	*'Á* ī-*téri*-ré.	*'Óng* ī-*tár*
„ (all the fire is)	*'Á* ī-*térek*-ré.	*'Óng* ī-*táre*-nga.
Extract (to)	Ár-*lāūti*.	Ár-*lāūto* —
Eye (the)	Ī-*dal*-da.	Ī-*dal*.
Eye-ball (the)	Ī-*dal*-da.	Ī-*dal*.
Eye-brow (the)	*Púñúr*-da.	*Puñu*.
Eye-lash (the)	Ī-*dal*-l'ót-*pích*-da.	Ī-*dal pích*.
Eye-lid (the)	Ī-*dal*-l'ót-*āīj*-da.	Ī*dal*-l'ót-*kāīt*.
Eye-tooth (the)	Áka-*túg*-l'ár-*nāīch*-*ama*-da.	Āūkāū-*túg*-l'ár-*nāīchákmo*.
Eye, (pupil of the)	Ī-*dál*-l'ót-*pútúngaij*-da.	Ī-*dál*-l'ót-*pútúngáj*.
Eye, (white of the)	Ī-*dál*-l'ot-*ólowía*-da.	Ī-*dál*-l'ót-*álépāīch*.
F		
Face (the)	Ī-*tá*-da.	Ī-*toá*.
Faded	Áka-*māīñ*-ré.	Áka-*mōīño*-nga.
Faggot (a)	*Chāūróg*-nga-da.	*Chípan*-nga.
Fall (to)	*Pá* —	*Poáto* —
False	*Yéngat*-da.	*Chílo-tāūro*-nga.

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Ír-*tāī*— . .	Ré-*tá* — . .	—Ár-*tāīk* —.
Chéch — . .	*Tép* — . . .	—*Chéch* —.
Tíwe tāīl — . .	*Tíwe*-le-*tál* — . .	*Tíwe*-ke-*tāīlak* —.
Ír-*bíla* — . .	Ré-*bíle* — . .	—Er-*bílel* —.
Ír-*bíla*-nga. . .	Ré-*bíle*-chíkan. .	Ker-*bílel.*
'*Óng* ír-*bíla*-nga. .	'*Á* ré-*bíle*-chíkan. .	Ker-*bíle*-n.
'*Óng* ír-*bíla*-*wári*-nga.	'*Á* ré-*bílàke*-chíkan. .	Tá-*díre ker-bíle*-n.
Ár-*tāūr* — . .	Rá-*lót* — . .	—Ár-*tāūkar* —.
Ír-*kāūdek*-da. . .	Ré-*kāūdak*-lekíle. .	Ér-*kāūdak*-che.
Ír-*kāūdak*-da. . .	Ré-*kāūdak*-lekíle. .	Ér-*kāūdak*-che.
Ír-*béin*-da. . .	*Béakiñ*-lekíle. . .	Ér-*béàkāīn*-che.
Ír-*kāūdek*-l'óto-*pāīch*--da.	Re-*kāūdak*-tāūto--*pāīch*-lekíle .	Ér-*kāūdak*-tāūto--*pāīch*-che.
Ír-*kāūdek*-l'óto-*kāīch*--da.	Ré-*kāūdak*-tāūto--*kāīch*-lekíle .	Ér-*kāūdak*-tāūto--*kuohè*-che.
Ír-*péla*-l'ár-*nōīchap*--da.	Āūko-*pélak*-t'rá--*nōīchap*-lekíle .	Ér-*pélak*-tár-*nōīchap*--che.
Ír-*kāūdek*-l'óto-*dírik*--da.	Ré-*kāūdak*-tāūto--*dírak*-lekíle .	Ér-*kāūdak*-tāūto--*dírak*-che.
Ír-*kāūdek*-l'óto-*ólow*--*íya*-da.	Ré- *kāūdak*-tāūto--*pómer*-lekíle .	Ér-*kāūdak*-tāūto--*ólowiāī*-che.
Ír-*tá*-da. . . .	Ré-*tāū*-lekíle. . .	Ér-*tá*-che.
Óng-ó-*méyet*-nga. .	Āūko-*māīyet*-chíkan.	Ák-ó-*méyet*-an.
Chépe-da. . .	*Chépa*-lekíle. . .	Áka-*chépan.*
Bódo — . . .	*Bóte*—	— *Bóten* —.
Yéngat-da. . .	*Áte*-*bàra*-lekíle. .	*Áta*-*bàra.*

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Falsehood (a)	Ákan-*yéngáti*-da.	*Chílo-täüro*-nga.
Fan (a)	*Wúl*-da.	*Poát*-nga.
Fan (to)	*Wúl* —	Id-*poát* —
Far	*Ér*-l'ár-*pála*-da.	*Ár*-l'ár-*pílàkmo*.
Farewell!	*Kám wāi dól!*	*Kám yátyá dól!*
Fast	Ár-*yéré*.	Id-*koáno*.
Faster	*Tún* ár-*yéré*.	*Bújug* id-*koáno*.
Fasten (to)	Eb-*räüni* —	Eb-*räüno* —
Fat	*Álachír*-da.	*Jíri*-da.
Fatter	Á-*páta dóga*-da.	Áb-*bódká kóchu*.
Fattest	*Kát úbá*, á-*páta dóga*-da.	*Kát úbá*, áb-*bódká kóchu*.
Fat (to be)	*Páta* —	*Bód* —
Father	*Māi*-o-la.	*Dá*.
Father-in-law	*Mám*-o-la.	*Mámá*.
Fatigued, (out of breath)	*Chāiati*-ré.	*Chāiyet*-nga.
,, , (flesh ached)	*Dama*-l'áka-*chám*-ré.	*Doáma*-l'áka-*choámi*-nga.
,, , (back aches)	*Málāi*-nga-da.	*Moálāi*-nga.
Fear	Ára-*lát*-da.	Oáro-*loát*.
Feast (a)	*Yát*-l'ót-*jeg*-nga-da.	*Yoáká*-l'ót-*jeg*-nga.
Feather (a)	*Pích*-da.	Ót-*pích*-da.
Feeble	*Māiña*-da.	*Päüda*.
Feeble (to be)	*Māiña* —	*Päüd* —
Feed (to)	*Mék* —	*Pé* —
Feel (to), (grope in the dark).	*Ér*-l'áka-*pá* —	*Ár*-l'áka-*poá* —

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Púchikwár.	Âūkāū-*Júwōī.*	*Kol.*
Óm-yéngat-da.	*Átem-bàra*-lekíle.	Óm-*yéngat*-le.
Ír-*pápāū*-da.	*Pápāū*-lekíle.	— *Pápe*-che.
Pápāū —	*Pápāū* —	— *Pápe* —.
Tíwe-l'ár-*wíke*-da.	*Tíwe*-t'rá-*wíke*-lekíle.	*Tíwe*-tá-*wíke*-che.
Is köle túle !	*Éts k'lé te*-kíle !	*It kalá* le-*túle*. !
Ár-*yáré*.	Rá-*jàre*.	Le-*yére*.
Í ár-*yáré*.	*Béi* rá-*jàre*.	*Í* l'angam-*yére*.
Ébe-*chá* —	Ébe-*chelup* —	L'ébe-*chá* —.
Lóne-da.	*Lóne*-lekíle.	*Lóne*-che.
Áb-*púri chánag*-da.	Á-*p'ré cháki*-lekíle.	E-*p'réi chánag*-che.
Kúich lúngi áb-*púri dúrnga*-da.	*Kúch lúngúi* á-*p'ré cháki*-lekíle.	*Kúch lúngi pr'éi dúrnga*-che.
Púri —	*P'ré* —	— *P'réi* —.
Te-le.	*Té*-lekíle.	*Tö*-le.
Móm-le.	*Móm*-lekíle.	*Móm*-le.
Chélet-nga.	*Ch'lét*-chíkan.	Ó-*chelet*-le.
Tómo-l'ó-*chám*-nga.	*Tóme*-l'āūko-*ch'kom*--chíkan.	*Tóme*-kāūte-*ch'kom*-.-le.
Málāī-da.	*M'lāī*-lekíle.	Ó-*m'lāī*-le.
Ár-*lòt*-da.	Rám-*lot*-lekíle.	Ák-om-*lot*-le.
Tāīye-l'óto-*chek*-da	*Tékajéo*-tāūto-*chek*--lekíle.	*Téye*-tāūte-*chek*-che.
Pāīch-da.	*Pāīch*-lekíle.	*Pāīch*-che.
Búdu-da.	*B'tú*-lekíle.	*Bútu*-che.
Búdu —	*B'tú* —	*Bútu* —.
Táme —	*Táme* —	— *Táme* —.
Tíwe-l'ó-*pá* —	*Tíwe*-l'āūko-*péak* —	— *Tíwe*-ko-*pàk* —.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Female (a) . . .	Áb-*pāīl*-da. . .	Áb-*pál*. . .
Festival (a), (collection) .	*Jeg*-da. . .	*Jeg*-da. . .
Fetch (to) . . .	*Ík* — . . .	Í — . . .
Fever	Ig-*bongi*-da. .	Id-*bongi*. . .
Few	*Kétia*-da. . .	*Kétima*. . .
Fight (to) . . .	Ád-*lé* — . .	Ád-*lé* — . .
„ „ , (quarrel) .	Ára-*tong mók* — .	Oáro-*toáng mó* — .
Fight (a), (of two persons)	Ára-*tong mók*-nga-da	Oáro-*toáng mó*. .
„ , (of two forces)	Āūto-*dégra*-nga-da.	Āūto-*dégér*-et. .
Fill (to)	Áka-*éla* — . .	Áka-*kéléu* — .
Fill up (to) . . .	Āūt-*tépi* — . .	Āūt-*tépi*. . .
Filth	*Láda*-da. . .	*Ládé*. . . .
„ , (slight) . .	*Gúj*-da. . .	*Gúj*. . . .
Filthy, (muddy) . .	*Yátara*-da. . .	*Yoátara*. . .
Fin (a)	*Wát*-da. . .	Id-*woát*. . .
Back fin (of a shark) .	Ót-*pàu*-da. . .	Ót-*pàu*-da. . .
Find (to) . . .	Ót-*badali* — . .	Ót-*badalo*. . .
Fine (weather) . .	*Líe*-da. . .	*Líe*-da. . .
Finger (the) . . .	*Kāūro*-da. . .	*Kāūro*-da. . .
Finger nail (the) . .	*Bāūdo*-da. . .	*Bāūdo*-da. . .
Finish (to) . . .	Ár-*lú* — . .	Ár-*líka* — . .
Fire (a)	*Chápa*-da. . .	*Choápo*. . .
Fire (to make a) . .	*Chápa*-l'óko-*dál* —	*Choápo*-l'óko-*dál*.
Fire place (a) . . .	*Chápa*-l'ig-*búg*-da.	*Choápo*-l'id-*búg*. .
Firewood	*Chápa*-da. . .	*Choápo*. . .

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Áb-*ób*-da.	Á-*úp*-lekíle.	E-*óp*-che.
Chek-da.	*Chek*-lekíle.	*Chek*-chè.
Dé —	*Éak*—	*Í* ——.
Ír-*téwa*-da.	Ré-*téwa*-lekíle.	Er-*téwi*-che.
Kétiāū-da.	*Ñāōu*-lekíle.	*Kétawá*-le.
Óm-*póche* —	Am-*púche* —	Am-*póche* —.
Áram-*tonge nó* —	T'rám-*tonge nó* —	Ákam-*tonge nó* —.
Áram-*tonge nó*-da.	T'rám-*tonge nó*-lekíle.	Ákam-*tonge nó*-che.
Āūtam-*dégra*-da.	Āūtom-*dégéri*-lekíle.	Āūtam-*dégéri*-n.
Āūko-*péreng* —	Āūko-*p'reng* —	— Āūke-*p'reng* —.
Āūte-*tàké* —	Āūto-*táke* —	Āūte-*tāūke* —.
Lóti-da.	*Lóte*-lekíle.	*Lóti*-che.
Kích-da.	*Kích*-lekíle.	*Kích*-che.
Pálatar-da.	*P'látar*-lekíle.	*Palátar*-che.
Ír-*wát*-da.	*Wát*-lekíle.	Ter-*wát*-le.
Pàu-da.	Āūto-*pāō*-lekíle.	*Pàu*-le.
{ Āūto-*pétel* —. { Āūto-*póm* —.	Āūto-*póm*—	—Āūte-*póm*.—.
Líye-da.	*Líye*-lekíle.	*Líyi*-che.
Kāūro-da.	*Kórāū*-lekíle.	Ón-*kāūre*-che.
Púte-da.	*Púte*-lekíle.	Ón-*púte*-che.
Ar-*líwe* —	Rá-*líwe* —	—Á-*líwa* —.
Át-da	*Át*-lekíle.	*Àt*-che.
Át-l'ó-*kāūdak* —	*Át*-l'óko-*kāūdik*—	*Àt*-l'ó-*kāūdak* —.
Át-l'ír-*pé*-da.	*Át*-ter-*péak*-lekíle.	*Àt*-ter-*péak*-che.
At-da.	*Át*-lekíle.	*Àt*-che.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Firm	Ár-*chéba*-da.	Ár-*ñóáto*.
First	Óto-*lá*.	Āūto-*loá*-nga.
Fish (a)	*Yát*-da.	*Yoákat*.
Fist (a)	*Māūtri*-nga-da.	*Dé*-nga.
Flame (a)	*Wúdama*-da.	*Úrugi*.
Flap (to)	Íji-*pápia* —	Ídi-*popia* —
Flash (a)	*Béla*-da.	*Bétrém*.
Flat	*Lingiriya*-da.	*Lingriya*-da.
„ , (a cleared plain)	*Yāō*-da.	*Yoāō*.
Flatten to	*Lingiriya* —	*Lingriyá* —.
Flea (a)	*Péta*-da	*Pátá*.
Flesh	*Dama*-da.	*Dóámo*.
Flexible	*Yób*-da.	*Yóbá*.
Fling (to)	*Dépi* —	Ár-*wāichāro* —
Flip (to)	Í-*tāūlgi* —	Í-*tāūlgo* —
„ „	*Dāūrop* —	Í-*dāūróp* —.
Float (to)	*Ódat* —	*Ódad* —
Flood tide (the)	*É*-l'ár-*bú*-nga.	*Ár*-l'ár-*bú*-nga.
Flow (to)	*Chár* —	*Choár* —
„ , (of the tide)	*É*-l'ár-*bú* —.	*Ár*-l'ár-*bú* —
Flower (a)	*Kāūl*-da.	*Kāūl*-da.
Fly (a)	*Búmila*-da.	*Búmulá*.
Fly (to)	Íg-*āichatá* —	Íd-*āichatá* —
Flying-fish (a)	*Bílichāō*-da.	*Bílichoāō*.
Flying-fox (a)	*Wāūt*-da.	*Púruki*-da.

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Ár-*tāūram*-da.	Rá-*tāūram*-lekíle.	Á-*tāūrom*-che.
Ótam-*tāichāwi.*	Āūtom-*chúle.*	Ótam-*tāichów*-le.
Tāye-da.	*Tàkajéu*-lekíle.	*Tíyé*-che.
Māūter-da.	*Māūter*-lekíle.	— *Māūter* —.
Wít-da.	*Wít*-lekíle.	*K'ró*-che.
Íram-*pápia*—	Rém-*pápia* —	Erem-*pápia* —.
Béla-da.	*Píper*-lekíle.	*Píper*-che.
Lingri-da.	*Lingrí*-lekíle.	*Lingrí*-che.
Yéo tong-da.	*Jéo tong*-lekíle.	*Yó tong*-che.
Lingri —	*Lingria* —	— *Lingrí* —.
Páte-da.	*Páte*-lekíle.	*Pàte*-che.
Tóma-da.	*Tóme*-lekíle.	*Tóme*-che.
Yórangab-da	*Y'róngap*-lekíle.	*Y'róngap*-che.
Píl —	*Píl* —	— *Píl* —.
Ír-*tāūlu* —	Ré-*t'lú* —	— … —
Dāūrop —	*D'róp* —	— *D'róp* —.
Ódat —	*Ódat* —	— *Ódat* —.
Tíwe-le-*kole*-da.	*Tíwe*-le-*kāūle*-che.	*Tíwe*-ke-*kole*-le.
Chár —	*Chár* —	— *Chár* —.
Tíwe-le-*kole* —	*Tíwe*-le-*kāūle* —	*Tíwe*-ke-*kole* —.
Wára-da.	*Wáre*-lekíle.	— *Wáre*-che.
Púmis-da.	*Púmis*-lekíle.	*Púmit*-che.
Ír-*tōichak* —	Rem-*tōicha* —	Íram-*tōichak* —
Bílichāō-da.	*Bílechāōwe*-lekíle	*Bílechāō*-che.
Péré-da.	*P'ràki*-lekíle.	*P'reki*-che.

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English.	*Áka-Béa*-da.	*Ákar-Bálé.*
Foam (the)	Áka-*bóág*-da.	Áka-*bóág*.
Foam (to)	Áka-*bóág* —	Áka-*bóág* —
Fog	*Púlia*-da.	*Púlia*-da.
Fold (to)	Ót-*käüt* —	Ót-*kódo* —.
Foliage	Í-*tong*-da.	Í-*tóáng*.
Follow (to)	Ár-*ólo* —	Ár-*käülu* —
Fond of (to be)	Íg-*yámali* —	Id-*yoámoli* —
Fondle (to)	Áka-*lúräïchà* —	Äüko-*lúräïcha* —
Food	*Yát*-da.	*Yoákat*.
Foolish	*Múgu*-t'ik-*pícha*-da.	*Múgu*-t'id-*pícha*.
„	Ig-*pícha*-nga-da.	Id-*píchá*-nga.
Foot (a)	*Pág*-da.	*Póág*-da.
Foot, (sole of the)	Ón-*élma*-da.	Óng-*kálma*.
Footprint (a)	Ón-*pág*-da.	Óng-*póág*.
For ever	Ón-*tám*.	Óng-*tóám*.
Forbid (to)	Áb-*kána* —	Áb-*koáno* —.
Forcibly	*Gäüra-tek*.	*Gäürká-té*.
Fore-arm (the)	*Käüpa*-da.	*Käüpá*.
Forehead (the)	*Múgu*-da.	*Múgu*.
Forenoon (the)	*Bódo*-l'ár-ád-*lájäï*-ké.	*Bódo*-le ád-*láji*-ké.
Foreshore (the)	*Kéwa*-da.	*Kéwa*.
Forest (the)	*Érem*-da.	*Árem*-da.
Forget (to)	*Kúklí* —	*Kúklí*-t —
Forgive (to)	Eb-*jábagi* —	Eb-*jábugo* —
Formerly	*Kátin wäï*.	*Koábo yátyá*.

Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Ó-*púp*-da.	Āūko-*púp*-lekíle.	Ó-*púp*-che.
Ó-*púp* —	Āūko-*púp* —	Ó-*púp* —.
Púlia-da.	*Púlyé*-lekíle.	*Poliá*-che.
Āūto-*kút* —	Āūto-*kót* —	— Āūte-*kút* —.
Ír-*tóng*-da.	Ré-*tóng*-lekíle.	Er-*kít tong*-che.
Ár-*chulu* —	Rá-*chule* —	— Á-*chule* —.
Ír-*yómal* —	Ré-*jomal* —	Er-*yómal* —.
Ó-*lerāīcha* —	Āūko-*larāīchè* —	—Á-*lerāīcha* —.
Tāīye-da.	*Tàkajéu*-lekíle.	*Tiyé*-che.
Míka-te-*té*-da.	*Míka*-ter-*tàke*-lekíle	*Míka*-ter-*téàka*-che.
Ír-*pāūtal*-da.	Ré-*pāūtal*-lekíle.	Er-*pátal*-le
Tāū-da.	*Tok*-lekíle.	*Tāūk*-che.
Óng-*kāīlam*-da.	Āūn-*kálam*-lekíle.	Ón-*kāīlem*-che.
Óng-*tāū*-da.	Āūn-*tok*-lekíle.	Ón-*tāūk*-che.
Óng-*tám*.	Āūn-*tom*.	Ón-*tom*-chè.
Áb-*chéi* —	Á-*chāī* —	—Á-*chāīi* —.
Kúra-lé.	*K'ró-làk*.	*K'ró-lé*.
Pála-da.	*Pálak*-lekíle.	*Pálak*-che.
Míka-da.	*Míka*-lekíle.	Er-*míka*-che.
*Pút*el'óm-*lóchà*-ke.	*Púte*-l'āūkom-*lóchok*- -lekíle.	*Púte*-kóm-*lóchok*-le.
Kāīyu-da.	*Kāīyu*-lekíle.	*Kāīyu*-che.
Áram-da.	*Tíwe-tāūkal*-lekíle.	*Àram*-che.
Pá-l'ír-*líyer* —	*Pok*-l'í-*líyer* —	*Pok*-k'er-*líyer* —
Ébe-*káde* —	Ébe-*kádak* —	—Ébe-*káde*-kak —.
Kún ábe-köle.	*Kún k'lé*.	*Kun àbe-kölé*.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Forsake (to)	Ót-*máni* —	Ót-*máno*—
Forward, (in front)	Āūto-*lá*.	Āūto-*lóá*.
Fowl (a)	*Télu*-da.	*Télu*.
Fragile	*Kāūta*-da.	*Kāūtá*.
Fragment (a), (of wood)	*Búb*-da.	*Búp*.
Fragrant	Ót-*āō béringa*-da.	Ót-*āō dem*.
Frequently	Ón-*tàli*.	Ón-*tárúd*.
Fresh	*Gói*-da.	Id-*koálót*
Fresh water	*Ína*-da.	*Ína*-da.
" "	*Béa*-da.	*Béa*-da.
Friend (a)	Ákan-*jéngi*-da.	Āūkón-*jéngé*.
Frighten (to)	Ár-*yádi*—	Ár-*yóyá*—
Frog (a)	*Rópan*-da.	*Woátak*.
From	—*Tek*.	—*Té*.
Front (the)	*Wálak*-da.	*Wálāich*.
In front	Ót-*lá*.	Ót-*lóá*.
Froth	*Bóág*-da.	*Bóág*-da.
Frown (a)	*Púñur*-da.	*Púñu*.
Frown (to)	Ig-*púñà káti*—	Id-*púñu kútu* —
Fruit	*Chéta*-da.	*Chektá*-da.
Fuel	*Chápa*-da.	*Choápo*.
Full	*Tépé*-ré.	*Tépé*-nga.
Half full	Áka-*tápi*-da.	Áka-*toápo*.
Full moon	*Ógar chāō*-da.	*Ógar choāō*.

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Āūto-*má* — . .	Āūto-*mák* — . .	—Āūto-*méak* —.
Āūtom-*chúle*. . .	Aūto-*chúle* . .	Āūtom-*chule*.
Télu-da. . .	*Télu*-lekíle. . .	*Télu*-che.
Kāīta-da. . .	*K'téak*-lekíle. . .	*Ketéak*-le.
Ràp-da. . . .	*R'péak*-lekíle. . .	—*Ràp*-che.
Aūto-*ó dem*-da. .	Āūto-*ó dem*-lekíle. .	Āūte-*ó dem*-le.
Óng-*tāīle*. . .	Āūn-*tále*. . .	Ólam-*tāīle*-le.
Kúi-da. . . .	*Kúi*-lekíle. . .	*Klot*-le.
Éna-da. . . .	*Énak*-lekíle. . .	*Énok*-che.
Kócham-da. . .	*K'chum*-lekíle. .	*Kócham*-che.
Óm-*chénge*-da.. .	Āūkom-*chénge*-lekíle .	Óm-*chénge*-che.
Ár-*wó* — . .	Rá-*jóyok* — . .	—Rá-*wok* —.
Rópan-da . .	*Rópan*-lekíle. . .	*Rāūpon*-che.
— *Lé* . . .	— *Pel*. . . .	— *Pel*.
Wálma-da . .	*W'lókar*-lekíle. .	*Wálma*-che.
Āūtom-tá-*chúwi*-da .	Āūto-*chúle*. . .	— Āūtom-tá-*chówi*.
Púp-da . . .	*Púp*-lekíle. . .	*Púp*-che.
Béin-da . . .	*Béakiñ*-l'ón-*bōīch*-lekíle	*Béakāīn*-che.
Ír-*béin*-l'óng-*bōīch*— .	*Béakiñ*-l'ón-*bōīch*— .	— Er-*béákin* - k'ón- -*bōīch* —.
Tá-da . . .	*Tāū*-lekíle. . .	Er-*tá*-che.
Át-da . . .	*Át*-lekíle. . .	*Át*-che.
Tāōka-nga . .	*Tāūke*-chíkan. .	L'óte-*tāōke*
Ó-*tábal*-da . .	Āūko-*tábal*-lekíle. .	Tó-*tábal*-le.
Púki chāō-da . .	*Púkúi tátamíka*-lekíle.	*Púki chāō*-che.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
G		
Game (a)	Íj-*áj*-nga-da.	Ídi-*kóāïj*-nga
Gape (to)	*Ápa* —	*Oápá* —
Garfish (a), (small)	*Chípro*-da.	*Choákala*
„ „, (large)	*Tāūko-dénu*-da.	*Jurnga*
Gasp (to)	Áka-*chāïati* —	*Chāïyet* —
Gather (to)	*Tāūp* —	*Tāūp* —
„ „, (pick up)	*Āūròk* —	*Kāūro* —
Gently	*Dódo*.	*Lámé*
Get (to)	*Ík* —	*Í* —
Get up (to), (stand up)	*Kápi* —	*Kápí* —
„ „ „, (from sleep)	*Bói* —	*Bó* —
Get out of the way !	*Ng'*ád-*óchāī* !	*Ng'*ád-*óchó*
Giddy	Ig-*léléka*-da.	Id-*léléká*-nga.
Gills	Áka-*yá*-da.	Áka-*yoāōu*.
Girl (a)	Ab-*jádijóg*-da.	Áb-*joátojóg*.
„ „	Ár-*yóngi*-da.	Ár-*yóngi*.
Give (to)	*Á* —	*Óá* —
Glad	*Kúk*-l'ár-*wála*- -*kínyi*-ré.	Ót-*kúk*-l'á-*wála*- -*kinyí*-t.
Glare (the), (of the sun)	Ár-*chál*-da.	Ár-*chál*.
Glisten (to)	*Kar* —	*Kar* —
Gnaw (to)	*Kúrumà* —	*Kúrámá* —
Go (to)	*Kátik* —	*Kóbálé* —

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Púchikwár.	Âūkāū-*Júwōī.*	*Kol.*
Írim-*kóle*-da	T'ram-*kóle*-lekíle.	Íram-*kóle*-le.
Áwis —	*Áwich* —	Âūtam-*áwis* —.
Chípro-da	*Chípro*-lekíle.	*Chípro*-che.
Tót-tína-da	*Tāūko-tíne*-lekíle.	*Tāū-tíne*-che.
Ó-*chélet* —	Aūko-*ch'let* —.	Ó-*chelet* —.
Bít —	Á-*tóme* —	Kóm-*b'téaka* —
Nāūt —.	*Not* —	— *Nát* —.
Tóte	*Tóte*	Le-*tó tóta*-k.
Dé —	*Éak* —	L-*éak* —.
Ché —	*Chékè* —	— *Chéake.*
Kónye —	*Kónyè* —	— *Kónye* —.
*Ng'*óm-*óchá* !	*Ng'*am-*óchak* !	Le-*ng'*óm-*óchak* !
Ír-*léla*-da	Ré-*l'eláka*-lekíle.	*Leléaka*-che.
Ó-*chámich*-da	Âūko-*chámach*-lekíle.	Ó-*chámich*-le.
Áb-*kíchik*-da	{ Á-*kíchik*-lekíle. { Á-*k'rāū-píl*-lekíle.	Ó-*k'chók*-che.
Ár-*yóngi*-da	Rá-*jóngi*-lekíle.	Á-*yóngi*-che.
Dá —	*Á* —	— *Lák* —.
Pāū-l'ár-*wálakánye*— -nga.	*Pāūk dem*-chíkan.	Âūto-*pok*-ká-*wála*- -*kāīny*-an.
Ár-*chol*-da	Rá-*chol*-lekíle	Tá-*chol*-le.
Kar —	*Kar* —	— *Kar* —.
Kérama —	*K'ríma* —	— *K'réma* —.
Kúi —	*Kúi* —	*Kúi* —.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Go away! . . .	*Úchik*! . .	*Kóbálé*! . .
„ „ (to) (I am going.) . .	*Kátik óla dól*. .	*Kóbálé ólia dól*. .
Go together (to) . .	'Akat-*pára*-lá-*-wíj* —.	'Ákat-*poára*-lé-*-wíj* —.
Let us go! . . .	*Kám wāī molōi--chik*!	*Kám yátia-molōi--chit*!
Go slowly! . . .	*Ng'*ára-*dódo*-ké! .	*Ng'*ád-*lámé*! .
„ „ (to) . .	*Dódo*-ké *wíj* — .	*Lámé* — . .
Go quickly! . . .	*Úchik* ár-*yéré*! .	*Kóbálé ng'*óng-*rāō*!
„ „ (to) . . .	Ár-*yéré wíj* — .	Id-*koáno wíj*.— .
God	*Púlúga*-da. . .	*Púlúga*. . .
Good	*Béringa*-da. .	*Dem*. . . .
Good b'ye! . . .	*Kám wāī dól*! .	*Kám yátia dól*! .
Gradually . . .	*Dódo*-ké. . .	*Láme*-ké. . .
Grasp (to) . . .	*Māūtrí*.— . .	*Māūtri* — . .
„ „	*Púchu*.— . .	*Póchu* — . .
Grass	*Yúkala*-da. . .	*Yúkúlá*. . .
Grasshopper (a) . .	*Wítaiña*-da.. .	*Párégi*. . .
Grave (a), (empty) . .	Áb-*é*-l'ig-*bóng*-da. .	Oábo-*ár*-l'id-*boáng*.
Grave (a), (full) . .	*Búgu*-da. . .	*Búg*. . . .
Gravy	*Rāīch*-da. . .	*Yúrúch*. . .
Gray	*Tāūl*-da. . .	*Tāūl*-da. . .
Grease	*Lúbu*-da. . .	*Lúbu*. . . .
Great	*Dóga*-da. . .	*Kóchu*. . .
Greedy	Áka-*rán*-da. . .	Áka-*róan*. . .

Púchikwár.	Āūkāū-*Júwōi.*	*Kol.*
Kói ! . . .	*Kói* ! . . .	*Kói* !
Kúi ól tāle *túle.* .	*Kúi óché te*-kíle. .	*Kúi ó* tàle lá-*túle.*
N'ó-pörak-le-*lú* — .	*N'*āūkāū-*p'rók*-le-*lu* —	*N'ó-pörak*-ke-*lu* —.
Its köla múle ! .	*És k'lé me*-kíle ! .	*Itskölá* lá-*múle* !
*Ng'*áram-*tóte*-ke ! .	*Ng'*rám-*tóte*-chè ! .	Léak-*ng'*am-*tóte* !.
Tóte lú — . .	*Tóte lú* — . .	— *Tóte lú* —.
Kói ár-*yára* ! . .	*Kói* rá-*jàre* ! . .	*Kói* lá-*yáre* !
Ar-*yára lú* — . .	Rá-*jàre lú* — . .	*Yàra lú* —.
Bílik-da. . .	*Bílak*-lekíle. . .	*Bílak*-che.
Dem-da. . . .	*Dem*-lekíle. . .	Le-*dem*-le.
Its köla túle ! . .	*Es k'lé te*-kíle ! .	*Its köle* lá-*tule* !
Tóte-ke. . . .	*Tóte*-chè. . .	Le-*tótak.*
Māūter — . .	*Māūter* — . .	Ón-*māūter* —.
Pāīcha — . .	*Pāīche* — . .	— *Pāīcha* —.
Chémal-da. . .	*Chémal*-lekíle. . .	*Chémal*-che.
Kōīchipok-da. . .	*Kōīchepok*-lekíle. .	*Kōīchipok*-che.
Ópe-*tí*-l'ír-*póng*-da. .	Ébe-*tíwe*-ter-*póng*-lekíle.	*Tíwe*-ter-*póng*-che.
Ñel-da. . . .	*Ñel*-lekíle. . .	*Ñel*-che.
Réch-da. . .	*Rāīch*-lekíle. . .	*Réch*-che.
Tól-da. . . .	*Tól*-lekíle. . .	*Tól*-che.
Líba-da. . .	*Líbe*-lekíle. . .	*Líbi*-che.
Dúrnga-da. . .	*Cháki*-lekíle. . .	*Durnga*-le.
Ó-*ron*-da. . .	Āūko-*ron*-lekíle. .	Ó-*ron*-che.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Green	*Élépāit*-da.	*Álépāit*.
Grief	*Kúk jábag*-da.	*Kuk jábúg*.
Grieve (to)	*Tekik*—	*Téki* —
" "	*Búlab* —	*Búlab* —
Grin (a)	*Múkúri*-nga-da.	*Múkúri*-nga.
Grin (to)	*Múkúri* —	*Múkúri* —
Groan (a)	*Dún*-da.	Ár-*dún*-da.
Groan (to)	Áka-*dún* —	Áka-*dún* —
Grope (to)	*Ér*-l'áka-*pó* —	*Ár*-l'áka-*pod* —
Ground (the)	*Gara*-da.	*Goárd*.
Ground (to), (of a canoe)	Ád-*yóboli* —	Ád-*yági* —
Grow (to)	*Wálaga* —	*Wálogo* —
Grown up	'Á-*wálaga*-ré.	'Óng-*wálogo*-nga.
Grunt (to)	Ákan-*régich* —	Ákan-*rákich* —
Guide (to), (in the jungle)	*É*-l'í-*tán* —	*Ár*-l'id-*gúlu* —
" " , (on the sea)	*Ér tāīl* —	*Ár tál* —
Gulp (to)	*Ñonti* —	*Ñontāū* —
H		
Hair (the)	*Pích*-da.	*Pích*-da.
Hairless	*Tálatim*-da.	*Todla*.
Half	Ót-*bá*-da.	*Kétámá*.
Halve (to)	Áka-tár-*tāūwāi* —	Áka-tár-*tāūwá* —
Hammer (a)	*Tāīli bána*-da.	*Tāīli bána*-nga.
Hammer (to)	Tí-*tāiak* —	Tí-*toāí* —

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Élepich-da . .	*Lápich*-lekíle .	*Alàpich*-che.
Pāū kāda-da . .	*Pāūk kádak*-lekíle .	*Kok kádak*-le.
Wár — . .	*Yár* — . . .	— *Wár* —.
Bílap —. . .	*Bílap* —. . .	— *Bílap* —.
Múkúri-da . .	*Mócher*-lekíle . .	*Mōīcher*-che.
Múkúri — . .	*Mócher* — . .	— *Mōīcher* —.
Tínga-da . .	*Tínga*-lekíle . .	*Tínge*-che.
Ó-*tínga* — . .	Āūko-*tínga* — .	Āū-*tínge* —
Tíwe-l'ó-*pá* — .	*Tíwe*-l'āūko-*péak* —.	*Tíwe*-kó-*pák* —.
Pér-da . . .	*Pàkar*-lekíle . .	*Péakar*-che.
Óm-tá-*ét* — . .	Am-trá-*ét*— . .	Óm-tá-*ét* —.
Wálaga — . .	*Tāūlewók* — . .	Á-*dúrnga* —.
' Óng-*wálaga*-nga .	Á-*tāūlewók*-chíkan .	Á-*téta*-n.
Óm-*rékich* — . .	Āūkom-*rákich* — .	Ákom-*rékich* —.
Tíwe-l'ír-*kíle* — .	*Tíwe*-l'í-*kíle* — .	En-*tíwe*-ker-*kíle* —.
Tíwe-*tāīl* — . .	*Tíwe*-le-*tál* — .	*Tíwe*-ke-*tāīl* —.
Néyé — . . .	*W'let* — . .	— *Néi* —.
Pāīch-da . .	*Pāīch*-lekíle. . .	*Pāīch*-che.
Tálatam-da . .	Āūto-*t'látam*-lekíle. .	Óte-*t'látam*-che.
Āūto-*déle*-da . .	Á-*chóté*-lekíle. .	Āūte-*déle*.
Ó-tá-*péch* — . .	Āūko-trá-*péch* — .	— Ó-tá-*péch* —.
Mé nélokma-da .	*Màka déle*-lekíle. .	*Méakat déli*-che.
Te-*tōīí* — . .	Ter-*tōīí* — . .	Ter-*tōīí* —.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Hammer (to) . . .	*Tāii* — . .	*Tóāii* — . .
Hand (the) . . .	Ón-*kāūro*-da. .	Óng-*kāūro*. . .
Left hand (the) . .	Ig-*kāūri*-da. . .	Id-*koáro*. . .
Right hand (the) .	Ig-*bída*-da. . .	Id-*bídá*. . .
Back of the hand (the)	Ár-*été*-da. . .	Óng-*kāūro*-l'ár-*kátē*.
Palm of the hand (the)	*Élma*-da. . .	Óng-*kólma*. . .
Handful (a) . . .	*Bāūngla*-da. .	*Bāūngla*-da. .
" . . .	Ón-*kāūro*-l'ót-*tépi*--ré.	Óng-*kāūro*-l'ot-*tépi*--nga.
Handle (a) . . .	Ar-*pára*-da. . .	Ár-*todáro*. . .
Handsome . . .	*Dála béringa*-da. .	*Dálé dém*. . .
Hang (to), (of a man) .	Áka-*lāūrupti* — .	Áka-*lāūrópto*. .
Hang up (to) . .	Ig-*ngāūtāūli* — .	Id-*nāūtāūlo*. .
Happy (to be) . .	*Kúk*-l'ár-*béringa* —	*Kúk*-l'ár-*déméká* —
Hard, (not soft) . .	*Chéba*-da. . .	*Ñoátó*. . .
" , (difficult) . .	Ót-*kútu*-nga-da. .	Ót-*kútu*-nga. .
" , (impossible) . .	*Kúk*-l'ár-*kílé*-nga--da.	*Kúk*-l'ár-*kílé*-nga. .
Hark!	*Á*! . . .	*Á*! . . .
Harpoon (a) . . .	*Kówāia*-l'áka-*dút*--nga-da.	*Kúwāi*-l'áka--*chāūrpo*.
Harpoon (to) . .	*Dút* — . .	*Chāūrpo* — . .
" " . . .	*Járali* — . .	...
Hasten! . . .	Ár-*yére*. . .	Id-*koáno*! . .
Hasten (to) . . .	Ár-*yéré* — . .	Id-*koáno* — . .
Hate (to) . . .	Áka-*yódi* — . .	Áka-*yárēga* — .
Haul (to), (of a rope) .	*Dāūkori* — . .	*Dāūkrá*.— . .

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Púchikwár.	Āūkāū-*Júwōi.*	*Kol.*
Tōīi — . . .	*Tōīi* — . . .	...
Óng-*kāūra*-da. .	Āūn-*kúrāū*-lekíle. .	Ón-*kāūre*-che.
Ír-*kāūri*-da. . .	Ré-*kāūri*-lekíle. .	Er-*kàri*-che.
Ír-*píti*-da. . .	Ré-*píti*-lekíle. . .	Ér-*píti*-che.
Ár-*kúté*-da. . .	Rá-*kúté*-lekíle . .	Tá-*kàte*-che.
Kāīlom-da. . .	*Kálam*-lekíle. . .	*Kāīlam*-che.
Āūto-*róngpa*-da. .	Āūto-*kúrāū*-lekíle. .	Óte-*rāūngápí*-che.
Óng-*kāūra*-l'óto-*tāōka*- -nga.	Āūn-*kúrāū* l'āūto- -*táke*-lekíle.	Ón-*kāūro*-l'āūto-*táka*- -le.
Ár-*pāūra*-da. . .	Rá-*p'rāū*-lekíle. .	Á-*párāu*-le.
Tóle-dem-da. . .	*Tóle dem*-lekíle. .	*Tóle dem*-che.
Ó-*tāārapa* —. .	Āūko-*lerópāū*— .	—*Ó-larópe* —.
......	Ré-*ngó* — . .	Er-*ngó* —.
Pāū-l'ár-*dem*— .	*Pāūk*-t'rá-*dem* — .	- *Pók*-ke-*dem* —.
Tāūram-da. . .	*Tāūrom*-lekíle. .	*Tāūrom*-che.
Āūto-*kúta*-da. . .	Āūt o-*kúte*-lekíle. .	Le-te-*kúte*-le.
Pāū-l'ár-*kíle*-da. .	*Pāūk*-t'rá-*kíle*-lekíle.	*Pok*-ke-*kíle*-le.
Ñe-é ! . . .	*Ká* ! . . .	*Ñe-é* !
Kówāīo-l'ó-*tét*-da. .	*K,wāīyo*-t'āūko-*ch'líp*- -lekíle.	*Kówāīo*-to-*tét*-che.
Tét — . . .	*Ch'líp* — . .	...
Chét — . . .	Á-*chét* — . .	— *Ché* —.
Ár-*yára* ! . .	Rá-*járe* ! . .	Le-*yàre* !
Ár-*yára* — . .	Rá-*járe* — . .	Le-*yàre*—.
Ó-*yàra* — . .	Āūko-*j'réke* — .	Ó-*j'ràki*—.
Chúche — . .	*Téne* — . . .	— *Téne* —.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Haul up (to), (of a canoe)	Ōiyo-*kág* — .	Ójó-*koág*— .
Hawk's-bill turtle (a) .	*Tāō*-da. . .	*Toāō*. . .
Haze (a) . . .	*Púlia*-da. . .	*Púlia*-da. . .
Hazy	*Púlia-len*. . .	*Púlia-len*. . .
He	*Ól*-la. . . .	*Ól*. . . .
Head (the) . . .	Ót-*chéta*-da. . .	Ót-*chektá*. . .
Headache (a), (on crown)	*Chéta*-l'ót-*yed*-da. .	*Chektá*-l'ót-*yet*. .
" " , (on brow) .	*Tá*-l'ár-*yób*-da. .	*Toá*-lé-*yoáb*-ké. .
Headman (a) . .	Ót-*yúbúr*-da. .	Ót-*rát*. . .
Heal (to) . . .	*Yélé* — . .	*Yélé* — . .
Healed	*Yélé*-ré. . .	*Yélé*-nga. . .
Healthy . . .	Áb-*yed yába*-da. .	Ab-*yed yábo*. .
Hear (to) . . .	Í-*dā* — . .	Í-*dā* — . .
" " , (listen) . (to listen).	Aiyan-*dā* — .	Āinyékan-*dā* — .
" " , to speech) .	Áka-*tegi*-l'í-*dā* —.	Áka-*tegi*-l'í-*dā* —.
Heart (the), (lung) . .	*Āūna*-da. . .	*Āūna*-da. . .
" " . .	*Kúk*-t'ár-*b ána*-da.	*Kúk*-ráta-*bána*-da.
Heat	*Úya*-da. . .	*Úwia*. . . .
Heat (to) . . .	Ót-*úya* — . .	Ót-*úwia*— . .
Heavy	*Ínma*-da. . .	*Nínma*. . .
Heel (the) . . .	Tár-*kúdúl*-da. .	*Ár-gúchúl*. . .
Height, (high) . .	*Lápana*-da. . .	*Pílákmo*. . .
" , (of trees) . .	Ig-*laga*-da. . .	Id-*loago*. . .
Helm (the) . . .	Ar-*gíuda*-da. .	Ár-*gíuda*-nga. .

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Āūto-*kág* — . .	Āūto-*kog* — . .	—Āūte-*kok* —.
Táre-da. . .	*Tāūre*-lekíle. . .	*Táre*-che.
Púlia-da. . .	*Púlyé*-lekíle. . .	*Púlya*-che.
Púlia-da. . .	*Púlyé-n.* . .	*Púlya*-che.
Úl-le. . . .	*Ó*-le. . . .	*Ó*-le.
Āūto-*tá*-da. . .	Āūto-*tāū*-lekíle.	Óte-*tāū*-che.
Tá-l'óto-*nínak*-da. .	*Tāū*-tāūto-*ch'bí*-lekíle	Óte-*tá*-t'óte-*nínak*--che.
Tá-le-*wár*-da. . .	*Tāū*-le-*yàr*-lekíle. .	Óte-*tá*-ke-*wár*-le.
Āūto-*yíper*-da. .	Āūto-*jíper*-lekíle. .	Āūte-*yíper*-che.
Yélu — . .	*J'léyik* — . .	Ó-*yélu* —.
Yélu-nga. . .	*Lóche*-chíkan. . .	*Yélu*-wan.
Áb-*nínak póye*-da. .	Á-*ch'bí póye*-lekíle.	E-*nínak póyi*-che.
É-*bínge* — . . .	Éak-*bíngè* — . .	Lé-*bínge* —.
Óngyam-*bínga* — .	Ébem-trá-*bíngè* — .	Ónyam-tá-*bínge* —.
Ó-*téke*-lé-*bínga* — .	Āūko-*téke*-làk-*bíngè* —	Óte-*téké*-ké-*bínge* —.
Éngeche-da. . .	*Éngich*-lekíle. . .	*Angéche*-che.
Kāū pōne-da. . .	*Pāūk tāū*-lekíle. .	Āūte-*pok tōī*-che.
Wírawak-da. . .	*W'ríwak*-lekíle. .	*Wiríwak*-che.
Āūto-*wírawak* — .	Āūto-*w'ríwak* — .	Āūte-*wíríwak* —.
Íni-da. . . .	*Tíler*-lekíle. . .	*Íní*-che.
Tāū-l'ár-*kétel*-da. .	Trá-*kétel*-lekíle. .	Ón-*kétel*-che.
Láti-da. . . .	*Lóbak*-lekíle. . .	*Láté*-che.
Ír-*laga*-da. . .	Ré-*líkí*-lekíle. . .	Er-*líkí*-che.
Ár-*gíuda*-da. . .	Rá-*gíuda*-lekíle. .	Á-*gíuda*-che.

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English.	Âka-*Béa*-da.	Akar-*Bálé*.
Help (to)	Î-*tá* —	I-*tóāū* —
Her	*Ól*-la	*Ól.*
Her property	*Ía*-da	*Égé.*
Here	*Kárin*-da.	*Kámára.*
Hermit-crab (a)	*Âūla*-da.	*Kāūlá.*
Hew (to)	*Kóp* —	*Kóp* —
Hiccough (to)	*Âūna* —	*Âūná* —
Hide (to)	*Méré* —	*Máré* —
High, (of a hill)	Ig-*māūro*-da.	Id-*māūro.*
High tide	*Ér*-l'ar-tó-*tépé*-ré.	*Ár*-lé-t'ót-*tépé*-nga,
Hill (a)	*Bāūrōin*-da.	*Bāūrōin*-da.
Hip (the)	Âr-*chāūrog*-da.	Âr-*chāūróg.*
His	*Ía*-da	*Égé.*
Hiss (to)	*Siss*-nga —	*Chich* —
„ „, (like a snake)	*Wāūpo* —	Âka-*úká* —
Hit (to), (with the fist)	*Túchúrpi* —	*Tóchúpú* —
„ „, (with an arrow)	*Pāīti* —	*Pāīpo* —
„ „, (with a stone)	Î-*tàkalpí* —	It-*pádgi* —
Hoarse (to be)	Ig-*lérwi* —	Id-*lériyá* —
Hold (to)	*Púchú* —	*Púchú* —
„ „	*Éni* —	*Éné* —
Hole (a)	*Jág*-da.	*Jág*-da.
Hole (to make a), (in wood)	*Réu* —	*Réu* —
„ „, (in the earth).	*Báng* —	*Boáng* —

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Ír-*tá* —	Ré-*tāū* —	Ér-*tōīlàk* —.
Ul-le.	*Ó*-le.	*Kó*-le.
Íi-da.	*Éye.*	*Íye*-che.
Ín.	*En.*	*Ín.*
Kāūla-da.	*Kāūlak*-lekíle.	*Kāūlok*-le.
Tó —	*Tókāū* —	— *Tāūke* —.
Éngeche —	Ó-*làtè* —	*Angéche* —.
Máre —	*Máre* —	— *Màre* —.
Ír-*líkí*-da.	Ré-*líkí*-lekíle.	Er-*líkí*-che.
Tíwe-l'óng-tāūte-*tákō*-nga.	*Tíwe*-le-tāūto-*tāūke*-chíkan.	*Tíwe*-ke-tāūto-*ták*-an
Búrín-da.	*B'rúín*-lekíle.	*Búrin*-che.
Ár-*bòt*-da.	Rá-*bāūt*-lekíle.	Á-*bóat*-che.
Íi-da.	*Éye*-lekíle.	*Íyi*-che.
Síss —	Rá-*chích* —	— *Chích* —.
Wápo —	*Wópāū* —	— *Wópāū* —.
Tāīche —	*Tāī* —	— *Tāīche* —.
Píré —	*P'ré* —	— *P'ré* —.
Ír-*tōīí* —	Ré-*tōī* —	Er-*tōīí* —.
Ír-*léwer* —	Ré-*léwer* —	— Er-*léwer* —.
Pāīche —	*Pāīchè* —	— *Pāīcha* —.
Dí —.	*É* —	— *Í* —.
Póng-da.	*Póng*-lekíle.	*Póng*-che.
Réu —	*Réu* —	— *Réwa* —.
Póng —	*Póng* —	— *Póng* —.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Hollow	Ár-*lúa*-da. . .	Id-*leb*-da. . .
Hone (a) . . .	*Tálag*-da. . .	*Toálóg*. . .
Honey, (yellow) . .	*Ája*-da. . .	*Koōiji*. . .
„ , (with black wax.)	*Tóbúl*-da. . .	*Tóbúl*-da. . .
Hook (a), (for plucking fruit, etc.) . . .	*Ngáta*-nga-da. .	*Ngoátó*-nga. .
Hook (to) . . .	*Ngáta* — . .	*Ngoáto* — . .
Hop (to) . . .	Ára-*jóbo* — . .	Oáro-*tekmó* — .
Hornet (a) . . .	*Tāūlyúkúr*-da. .	*Tāūlyúkú*-da. .
Hot	*Úya*-da. . .	*Úcia*. . . .
Hot (to be) . . .	*Úya* — . .	*Úcia* — . .
House (a) . . .	*Bud*-da. . .	*Búd*-da. . .
How, (by what means) ? .	*Bíchika*-da ? . .	*Kínákúg* ? . .
„ „ .	*Bá-kíchika*-da ? .	*Ólia-kínákúg* ? .
How ?	*Kíchaka-chá*-da ? .	*Kíchána* ? . .
How big ? . . .	*Tén tún dóga*-da. .	*Tán bújúg kóchu* ?.
How long ?, (in time.) .	*Píchíkàchá árla*-da ?	*Kínákúg koárlo* ? .
How soon ? . . .	*Án kach wāī d'ar- -yéré* ?	*Án kélé yátyá* óng- -*rāō*-ké ?
How many ? . . .	*Tén tún* ? . .	*Tán bújúg* ? . .
How much ? . . .	*Tén tún* ? . .	*Tán bújúg* ? . .
Howl (to) . . .	*Tekik* — . .	*Téki*— . .
Hug (to) . . .	Áb-*nílib* — . .	Áb-*níniba* — .
„ „ (embrace) .	Ót-*púnu* — . .	Ót-*púnu* — . .
Hum (to) . . .	Í-*téki*— . .	Í-*téki* — . .

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Púchikwár.	Áukāū-*Júwōi.*	*Kol.*
Ár-*líwe*-da.	Rá-*líwe*-lekíle.	Á-*líwi*-che.
Tálak-da.	*Tāūlak*-lekíle.	*Tāūlak*-che.
Kōīche-da.	*Kōīche*-lekíle.	*Kōīchi*-che.
Típal-da.	*Típal*-lekíle.	*Típal*-le.
Ngólé-da.	*Ng'làka*-lekíle.	*Ng'léaka*-che.
Ngólé —	*Ng'làka* —	— *Ng'léaka* —.
Áram-*tek* —	Íram-*téak* —	— Á-*téak* —.
Tólyé-da.	*Tāūlyé*-lekíle.	*Tólyéaka*-le.
Wírawak-da.	*W'ríwak*-lekíle.	*Wiríwak*-che.
Wírawak —.	*W'ríwak* —.	*Wiríwak* —.
Émi-da	*Ámí*-lekíle.	*Émi*-che.
Tāīchémi ?	*Tájó* ?	*Tāīchémi* ?
Bá-tāīchémi ?	*Bāū-tájemé* ?	*Bá-tāīchémi-déle* ?
Tāīche-tāīmi-bé ?	*Tájémé* ?	*Tāīche-tāīmi-béàka* ?
Ílé béi dúrnga-da ?	*Léje béi á-chákí*-lekíle ?	*Bléyok* le-*dúrnga*-le ?
Tāīchémi-bé-móli-da ?	*Tájemé pāūti*-lekíle ?	*Tāīche-tāīmi*-léàk-*móli*-che ?
En-í köle ár-*yára* ?	*Án éi k'le* rám-*járe* ?	*En éak k'lá* léak-ár-*yáre* ?
Ílé béi ?	*Léje béi* ?	*Bléyok bé* ?
Ílé béi ?	*Léje béi* ?	*Bléyok bé* ?
Wár —	*Yár* —	— *Wàr* —.
Áb-*nína* —	A-*n'líba* —	— Á-*nínak* —.
Aūto-*bín* —	Āūto-*bín* —	— Aūte-*bín* —.
Ír-*té* —	Ré-*tékè* —	— Ar-*rāūro* —.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Hungry (to be)	*Wérali* —	*Wáréli* —
Hunt (to), (of pig)	*Délé* —	Ár-*lói* —
„ „, (of turtle)	*Lóbi* —	*Lóbi* —
Hurry (to)	Ár-*yéré* —	Id-*kodno* —
Hurt (a)	*Géri*-da.	*Lodró*-nga.
Hurt (to)	*Yed* —	*Yet* —
Husband (a)	Áb-*búla*-da.	Áb-*búla*-da.
„ „, (newly married).	'Áb-*ík*-yáté-da.	'Óng-*í*-ré.
Hush !	*Míla* !	*Ng*'āūko-*jíni* !
Husk (a)	Ót-*āīj*-da.	Ót-*kāich*-da.
Hut (a)	*Cháng*-da.	*Chá*.
„ „	*Búd*-da.	*Búd*.
I		
I	*Dól*-là.	*Dól*.
Idiot (an)	Ig-*pícha*-da.	Id-*píchá*-nga.
Idle (to be)	Áb-*wélab* —	Áb-*wélab* —.
If	*Árik*.	*Árwa*.
Ignite (to)	Āūko-*jói* —.	Āūkāū-*jói* —
Ignorant (to be)	*Múga*-t'ik-*pícha* —.	*Múgú*-t'id-*pícha* —
Iguana (an)	*Dúkú*-da.	*Dúkú*-da.
Ill (to be)	Áb-*yed* —	Áb-*yed* —
Ill-tempered	Ig-*rél*-da.	Id-*kodno*.
Imitate (to)	Ót-*tártél* —	Ót-*tártá* —

Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Kélape —	*K'lípa* —	*Kalípi* —.
Téle —	*Téle* —	—*Déle* —.
Te-*pāīl*—	Ter-*pàl*.—	—*Pāīl* —.
Ár-*yára* —	Rá-*járe* —	— *Yàre* —.
Lára-da.	*Lárāū*-lekíle.	*Lárak*-che.
Nínak —	*Chebí* —	*Nínak* —.
Áb-*kárà*-da.	Á-*kāūrok*-lekíle.	*Kàrak*-che.
'Óng-*é*-nen-da.	Á-*éak*-nen *á*-kíle.	'Ák-*éak*-an.
Milé !	*M'li* !	*Ngó lópi* !
Āūto-*kāīch*-da.	Āūto-*kāīch*-lekíle.	Āūte-*kāīch*-le.
Chong-da.	*Chong*-lékíle.	*Chong*-che.
Émi-da.	*Àmi*-lekíle.	*Émi*-che.
Túl-le.	*Te*-kíle.	*Tú*-le.
Ír-*pátal*-da.	Ré-*pāūtal*-lekíle.	Er-*pátal*-che.
Áb-*wélé* —	Á-*w'láki* —	Ó-*waléaki* —
Tāīí.	*T'rále*.	*Tále*.
Ó-*chú* —.	Āūkāū-*chú* —	— Ó-*chú* —.
Míka-te-*ié* —	*Míka*-ter-*téaka* —	*Míka*-ter-*téaka* —.
Pàtye-da.	*Pátam*-lekíle.	*Pàtché*-le.
Áb-*nínak* —	Á-*chebí* —	E-*nínak* —.
Ír-*kāūne*-da.	Ré-*k'nōīch*-lekíle.	Er-*kāūni*-che.
Āūto-*tártél* —.	Āūto-*t'rátàl* —	— Āūto-*tátàl* —.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Immediately . . .	*Ká gói*. . .	*Id koálót* . .
Immense . . .	*Bódia*-da. . .	*Kóchu*. . .
Immodest . . .	Ót-*tek yába*-da. .	Ót-*ték yábó*. . .
Impertinent (to be) .	*Tédia* — . .	*Tédia* — . .
Impossible . . .	Ád-*éránga*-bà. .	Ád-*árang*-bà. .
" . . .	*Kién ódá*-nga *yába*-da. . .	*Kíchána* óng-*ót*-nga *yábó*. . .
Improve (to) . . .	*Tāūlob* — . .	*Tāūlob* — . .
In	-*Len*. . . .	-*Len*. . . .
Incessantly . . .	Ón-*tám*. . .	Óng-*toám*. . .
Incomplete . . .	Ár-*lú*-nga *yába*-da.	Ár-*lú*-nga *yábo*. .
Incorrect . .	*Jábag*-da. . .	*Jábóg*. . . .
Indecent . . .	Ót-*tek yába*-da. .	Ót-*ték yábo*. . .
Indian (an) . . .	*Chāōga*-da. . .	*Choāōgo*. . .
Indolent . . .	'Áb-*wélab*-da. .	'Áb-*wélab*-da. .
Industrious . . .	Ón-*yóm*-nga *dóga*-da.	Óng-*yóm*-nga *kóchu*.
Infant (an) . . .	Áb-*déréka*-da. .	Áb-*dáréka*. . .
Inform (to) . . .	Tár-*tét* — . .	Tár-*chí* — . .
Inhabit (to) . . .	*Búdu* — . .	*Búdu* — . .
Inhale (to) . . .	*Túm* — . .	*Túng* — . .
Inland	*Érem chāō-len*. .	*Árem choāō-wá*. .
Innumerable . . .	Ár-*dúru*-da. . .	Ár-*pulyá*. . .
Inquire (to) . . .	*Chíura* — . . .	Id-*bíngrá* — .
Insane	*Píchà*-nga-da. .	Id-*píchá*-nga. .
Insert (to) . . .	Ōiyo-*lāūti* — .	Ójo-*lāūt* — . .

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Itábe ohíl.	*Éta kéte.*	*Itábi chél*-láke-le.
Dúrnga-da.	{ *Cháki*-lekíle. Āūkāū-*rákich*-lekíle.	*Dúrnga*-che.
Ót-*té póye*-da.	Āūt-*téak póye*-lekíle.	Āūto-*éak póyi*-che.
Tétewa —	*Tepé* —	*Téteıvá* —.
Ílim tábene.	*Télam táne.*	*Télam táne.*
Étà 'óng-*póye*-da.	*Kótok* 'āūn-*póye*-lekíle	*Télam* tá *póyi*-che-éták.
Túlebe —	*T'lúbe* —	*Talúbe* —.
-*In*.-*Wan*.	-*Yin*.	-*An*.
Óng-*tám*.	Āūn-*tom*.	Ón-*tom*.
Ár-*líwe póye*-da.	Rá-*líwe póye*-lekíle.	Tá-*líwe póyi*-le.
Káda-da.	*Kádak*-lekíle.	*Kádak*.
Ót-*té póye*-da.	Āūte-*téak póye*-lekíle.	Āūto-*éak póyi*-che.
Lāō-da.	*Lāō*-lekíle.	*Lāō*-le.
'Ab-*wélé*-da.	'Á-*w'láki*-lekíle.	'E-*w'léaki*-che.
Óng-*yóm dúrnga*-da.	Āūn-*jóm cháki*-lekíle.	Āūn-*yóm dúrnga*-che.
Áb-*tíré*-da.	Á-*t'ré*-lekíle.	E-*t'ré*-che.
Táwár —	Trá-*ngol*-làk —	-Tá-*wàr* —.
Kāīch —	*Kāīch* —	-*Kāīch* —.
Téing —	*Téng* —	-*Téing* —.
Áram chāō-wan.	*Tíwe-tāūkal*-táte-*p'rók-en.*	*Áram chāō-wan.*
Ár-*díre*-da.	Á-*chápar*-lekíle.	Á-*díri*-che.
Bínger —	*Bínger* —	-*Bínger* —.
Pátal-da.	*Pāūtal*-lekíle.	*Pátal*-che.
Āūto-*lāūt*—	Āūto-*lāūt* —	Āūto-*lāūt* —.

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English.	Áka-*Béa*-da.	Akar-*Bálé*.
Inside	*Kók tár-len.*	*Kók tára.*
Inside out	Ót-*käïdli*-nga.	Ót-*kedgé.*
In shore	Täūko-*délé.*	Täūkäū-*délé.*
Instead	Ót-*góläï.*	Ót-*góló.*
Instruct (to)	Ón-*tártek* —	Óng-*tártá* —
Insufficient	Ár-*wódlí*-ré.	Óng-ár-*wódló*-t.
Intelligent	*Múgú*-t'i-*däï*-da.	*Múgú*-t'i-*däï.*
Intend (to)	*Ñáki* —	*Ñoáki* —
Interfere (to)	Ón-teg-*chúpa* —	Óng-tid-*chúpú* —
Interior (the)	*Kók tár-len.*	*Kók-tára.*
Interpret (to)	*Yab*-nga-l'í-*täï* —	*Yoáb*-nga-l'í-*tá* —
Interrupt (to)	Tár-*chúrú* —	Tár-*chúrú* —
Iron	*Täūlbót*-da.	*Täūtbót.*
Island (an)	Täūt-*bóka*-da.	Täūt-*bóka.*
Islet (an)	Täūt-*käïcha*-da.	Täūt-*koäïcho.*
Itch (the)	*Bútúngáj*-da.	*Päūrakló.*
Itch (to)	*Bútú* —	*Bút* —
J		
Jack-fruit (a)	*Käïtlá*-da.	*Koäïtto.*
Jaw (the), (lower)	*Ékib*-da.	Áka-*íchip.*
Jealous (to be)	Ik-ára-*inga* —	Ik-ídi-*kália* —
Jeer (to)	Ót-*yéngi* —	Ót-*yéngé* —
Jerk (to)	Aka-*ngáli* —	Áka-*ngoáto* —
Jerk (a)	*Ngáli*-nga-da.	*Ngáli*-nga.

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Kótá tár-an.	*Kúk t'rá-n.*	Tāūko-*tá tár-an.*
Āūto-te-*kāīt.*	Āūto-ter-*k'rāūwal.*	L-āūte-ter-*kāītak.*
Tāū-*téle.*	Tāūkāū-*téle.*	Lá-tāū-*téle.*
Āūto-*kúle.*	Āūto-*k'lok.*	-Āūte-*kúlak.*
Óng-*tárté* —	Āūn-*t'rátá* —	-Ón-*tátá* —,
Ár-*wútal*-nga.	Rá-*wútal*-chíkan.	Ká-*wútel*-en.
Míka-te-*bíngak*-da.	*Míka*-ter-*bíngak*-lekíle.	*Míka*-ter-*bíngak*-che.
Óñik —	*Óñik* —	*Úñik* —.
Óng-te-*chépa* —	Āūn-ter-*chépe* —	Āūkón-te-*chépa* —.
Kótá tár-an.	*Kuk t'rá-n.*	Tāūko-*tá tár-an.*
Wár-l'ír-*tāī* —	*Yár*-l'í-*tá* —	*Wár*-ker-*tāīk* —.
Āūto-*chépa* —	Ter-*chúl* —	Āūtá-*ch'róu*-le.
Pót-da.	*Réutāūl*-lekíle.	*Pót*-che.
Tāūto-*bóte*-da.	Tāūtāū-*bāūtāū*-lekíle.	Tāūto-*bóte*-che.
Tāūto-*kōīche*-da.	Tāūtāū-*kōīche*-lekíle.	Tāūte-*kāīchè*-che.
Rétang-da.	*R'téing*-lekíle.	*Reténg*-che.
Rétang —	*R'téing* —	*Reténg* —.
Kétá-da.	*Kéite*-lekíle.	*Kétè*-chè.
Āūt-*téb*-da.	*Téip*-lekíle.	Āū-*téb*-che.
É-áram-*inga* —	Éak-rám-*éingè*-ché.	Ké-am-*inga* —.
Aūto-*wúke* —	Āūtāū-*wúke* —	Āūte-*wúke* —.
Ó-*ngól* —	Āūkāū-*ngól* —	-Ó-*ngól* —.
Ngólé-da.	*Ngól*-lekíle.	*Ngól*-che.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Join (to) . . .	Āūko-tár-*ódo* — .	Āūkāū-tár-*kāūdo* —
Joint (a), (of bamboo) .	*Ápita*-da. . .	*Poglid*. . .
„ „ , (the knuckle) .	*Kútúr*-da. . .	*Kútúr*. . .
Joke (a) . . .	*Yéngi*-da. . .	*Yéng*-da. . .
Joke (to), (laugh) . .	*Yéngi* — . .	*Yéngé* — . .
„ „ , (play) . .	Íj-*áj* — . .	Ídi-*kóāīj* — .
Joyful (to be) . .	*Kúk*-l'ár-*béringa* —	*Kúk*-l'ár-*déméka* —
Juice	*Báis*-da. . .	*Yúrus*. . .
Jump (a), (high) . .	*Tébalpí*-nga-da. .	*Bítéri*-da. . .
„ „ , (long) . .	Ád-*táng lói*-nga-da.	Ád-*toáng lói*-nga. .
„ (to), (high) . .	*Tébalpí* — . .	*Bítéri* — . .
„ „ , (long) . .	Ád-*táng lói* — .	Ád-*toáng lói* — .
Jump down (to) . .	Ákan-*tāūlpi* — .	Ákan-*tāūlpo* — .
Jungle (the) . . .	*Érema*-da. . .	*Árem*-da. . .
Jungle-dweller (a) . .	*Érem tága*-da. .	*Árem toágwó*. .
Jungle fowl (a) . .	*Télu*-da. . .	*Télu*-da. . .
Just as	*Kichikan wāī*-da.	*Kíchana yátya*. .
Just now . . .	*Ká gói*. . .	*Id koálót*. . .
K		
Keen, (sharp) . .	Āūko-*nāīchama*-da.	Āūko-*nāīchakmó*. .
Keen-eared . . .	Í-*dāī*-nga-da. .	Í-*dāī*-nga. . .
Keen-sighted . . .	Áb-*lú*-ré. . .	Áb-*lú*-t. . .
Keep (to) . . .	*Tegi* — . . .	*Tég* — . . .

Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Āūto-*kóte* — . .	Āūkāū-ter-*kúte* — .	-Āūter-*kúte* —.
Poktér-da . .	*Poktér*-lekíle. . .	*Poktér*-le.
Kútar-da . .	*Kúter*-lekíle. . .	*Kútar*-che.
Wúke-da .	*Wúke*-lekíle. . .	*Wúki*-che.
Wúke — . .	*Wúke* — . .	Ó-*wúke* —.
Íram-*kóle* — . .	*Kóle* — . . .	Íram-*kóle* —.
Pāū-l'ár-*dem* — .	*Pāūk*-t'rá-*dem* — .	-*Pok*-ká-*dem* —.
Réch-da . . .	*Rāīs*-lekíle. . .	Le-*rāīch*-le.
Tepéter-da . .	*Terlúyam*-lekíle. .	*Terpéter*-chè.
Óm-*táng léche*-da —.	Tam-*tong tāīche chóle*- -lekíle.	Óm-*tong kéché*- -chè.
Tepéter — . .	*Terlúyam* — . .	-*Terpéter* —.
Óm-*táng léche* — .	Tam-*tong tāīche chóle*-	-Óm-*tong kéché* —.
Óm-*tepéter* — .	*Terpàk* — . .	-Áng-óm-*terpéter* —
Áram-da . .	*Áram*-lekíle. . .	*Áram*-che.
Áram tāūke-da .	*Tíwe tāūkal*-lekíle. .	*Áram tāūki*-che.
Télu-da . . .	*Télu*-lekíle. . .	*Télu*-che.
Kóta köle déle . .	*Kótok k'lé á*-kíle. .	*Kāūtok k'lá déle.*
Ítábe chíl . .	*Éte kéte.* . .	*Ítábi chél*-lákele.
Ó-*nāīchap*-da . .	Āūkāū-*nōīchap*-lekíle.	Tāū-*nōīchap*-le.
É-*bínga*-da . .	Éka-*bínge*-lekíle. .	Té-*bínge*-le.
Áb-*pétak*-nga . .	A-*pétak*-chíkan. .	-Áka-*pétak*-an.
Téich — . .	*Téch* — . . .	-*Téich* —.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Kick (a) . . .	*Dúrúga*-nga-da. .	*Búdla*-nga. . .
„ (to) . . .	Áb-*dúrúga* — .	*Búdla* — . .
Kidneys (the) . .	Ón-*tága*-da. . .	Ár-*kodna bána*. .
„ „ . .	*Chág*-da. . .	......
Kill (to) . . .	Ōiyo-óko-*lí* — .	Ójo-óko-*lí* — .
Kind (to be) . . .	Ót-*yúbúri* — .	Ót-*yúbúri* — .
„ „ . . .	Āūko-*dúbú* — .	Āūkāū-*dúbú* — .
Kingfisher (a) . .	*Tárchékér*-da. .	*Tāūlchékérá*. .
Kinsman (a) . . .	Áb-*ngíji*-da. .	Áb-*ngíji*. . .
Kiss (a) . . .	*Lúchu*-nga-da. .	*Lúchu*-nga. . .
„ (to) . . .	Āūko-*lúchu* — .	Āūkāū-*lúchu* — .
Knee (the) . . .	Áb-*ló*-da. . .	Áb-*ló*-da. . .
Knee-cap (the) . .	*Ló*-l'āūko-*kélédim*--da.	*Ló*-l'óko-*kélétim*. .
Kneel (to) . . .	*Ló*-l'āūko-*góddóli* —	*Ló*-l'óko-*gódolo* — .
Knife (a) . . .	*Chāū*-da. . .	*Dél*. . . .
Knob (a), . . .	*Gódlà*-da. . .	*Gódla*. . .
Knock (to) . . .	*Tāī* — . .	*Tōīí* — . .
Knock down (to) . .	Ár-*wédāī* — . .	Ár-*wédépé* — .
Knot (a), (in wood) .	*Góba*-da. . .	*Góba*. . . .
„ „ , (in a rope) .	*Rāūni*-nga-da. .	*Rāūno*. . .
„ (to tie a) . .	Áka-*rāūni* — .	Áka-*rāūno* — .
Know (to) . . .	Ig-*nāūli* — . .	Id-*lómang* — .
Knuckle (the) . .	Óng-*kútúr*-da. .	Óng-*kútúr*. . .

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Tíraka-da.	*T'ríke*-lekíle.	*T'ríkè*-chè.
Ó-*tíreke* —	*T'ríkè* —	-*T'ríke* —.
Óng-*tāūke*-da.	......	......
Óng-*chok*-da.	Āūn-*chok*-lekíle.	Ón-*chāūk*-che.
Āūte-óm-*píl* —	Āūt-am-*píl* —	Āūte-óm-*píl* —.
Āūto-*yíper* —	Āūtāū-*jíper* —	-Āūto-*yíper* —.
Ó-*típe* —	Āūkāū-*típè* —	-Ó-*típe* —.
Chàltér-da.	*Choltékar*-lekíle.	*Choltéaker*-le.
Áb-*ngíji*-da.	Rá-*ngíje*-lekíle.	Á-*ngíji*-che.
Lāīche-da.	*Lāīchè*-lekíle.	*Lāīchè*-chè.
Ó-*lāīche* —	Āūkāū-*lāīchè* —	-Ó-*lāīche* —.
Áb-*lú*-da.	Á-*lú*-lekíle.	E-*lú*-che.
Lú-l'ó-*kélédim*-da.	*Lú*-l'āūkāū-*k'lédam*--lekíle.	*Lú*-tāūk-*kelédim*-che.
Lú-l'ó-*kútal* —	*Lú*-l'āūkāū-*kútal* —	*Lú*-kó-*kútal* —.
Chól-da.	*Chól*-lekíle.	*Chól*-che.
Kútal-da.	*Kútal*-lekíle.	*Kútal*-che.
Tōī —	*Tōī* —	-*Tōī* —.
Ár-*káté* —	Rá-*kóti*-le-*píl* —	-Á-*kàta* —.
Góba-da.	Ré-*kúche*-lekíle.	*Góbāī*-che.
Lāūropo-da.	*Ch'lóp*-lekíle.	*Laròpè*-chè.
Ó-*lāūropo* —	Āūkāū-*ch'lóp* —	-Āūter-*laròpo* —.
Ír-*bínge*.	Ré-*bínge* —	Er-*bínge* —.
Óng-*kútar*-da.	Āūn-*kúter*-lekíle.	Ón-*kútar*-che.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
L		
Labour, (work)	Ón-*yóm*-da.	Óng-*yóm*-nga.
„ (to)	Ón-*yóm* —.	Óng-*yóm*. —
„ , (child birth)	Óto-*yár*-nga-da.	Óto-*yoár*-nga.
„ , (child birth), (*verb*)	Ád-*gin* —.	Ád-*gín* —.
Lad (a)	Áka-*kádaka*-da.	Áka-*lóngar*.
Lame	Ár-*té*-da.	Ár-*téak*.
Land (the)	*Gara*-da.	*Goára*.
„ (to)	*Tāūlpi* —.	*Tāūlpo* —.
Land by, (to go along the shore).	Tòko-*délé* —.	Tāūko-*délé* —.
Language	Áka-*tégi*-da.	Áka-*tégi*.
Lap (to), (as a dog)	*Púlúch* —.	*Kálem* —.
„ (the)	*Pāīcha*-da.	*Pōīcho*.
„ (to sit on the)	Ár-*yóboli* —.	Ár-*yági* —.
Large	*Bódia*-da.	{ *Kóchu*. { *Toábengi*.
Last (the), (by and by)	Tár-*āūlo-len*.	Tár-*kāūlo-len*.
Last night	*Gúrug*- l' *éaté*.	*Gúrug*-l'*áré*.
At last !	*Áwé* !.	*Āū* !.
Late	*Góli*-nga-da.	*Góli*-nga.
„ (to be)	*Góli* —.	*Góli* —.
Later on	Tár-*āūlo-lik*.	Tár-*kāūlo-lé*.
Laugh (a)	*Yengék*-nga-da.	*Yéngé*-da.
„ (to)	*Yéngék* —.	*Yéngé* —.

Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Óng-*yóm*-da.	Āūn-*jóm*-lekíle.	Āūn-*yóm*-che.
Óng-*yóm* —.	Āūn-*jóm* —.	Āūkón-*yóm* —.
Aūtom-*yár*-da.	Āūtāū-*joár*-lekíle.	— Āūtóm-*yár* —.
Óm-*kín* —.	Am-*kín* —.	— Óm-*kín* —.
Ó-*kádaka*-da.	Āūkāū-*kádaká*-lekíle.	Ó-*kádakā*-che.
Ár-*té*-da.	Rá-*téak*-lekíle.	Á-*téak*-che.
Pér-da.	*Peker*-lekíle.	*Péakar*-che.
Lí —.	*Lí* —.	— *Lí* —.
Tāū-*téle* —.	Tāūkāū-*téle* —.	— Tāū-*téle* —.
Ó-*téke*-da.	Āūkāū-*téke*-lekíle.	Āū-*téki*-che.
Kālam —.	*K'lem* —.	— *K'lem* —.
Bācha tāū-da.	*Bōīche tókāū*-lekíle.	*Bācha tāūkāū*-che.
Ár-*ét* —.	Rá-*ét* —.	— Á-*ét* —.
Dúrnga-da.	*Chákí*-lekíle.	*Dúrnga*-che.
Tá-*chú-len.*	Trá-*chú-len.*	Tá-*chú-len.*
Dírik-l'óng-*nen.*	*Dírak-tá.*	*Dírak*-ké-*nen.*
Áwé !.	*Áwyá* !.	*Áwé* !
Kúli-da.	*Kúli*-lekíle.	*Kúli*-che.
Kúli —.	*Kúli* —.	*Kúli* —.
Tá-*chú-lé.*	Trá-*chú-lé.*	Tá-*chu-lé.*
Wúke-da.	*Wúke*-lekíle.	*Wúkè*-che.
Wúke —.	*Wúke* —.	— *Wúkè* —.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Launch (to)	Āūt-*júmu* —	Āūt-*júm* —.
Lay (to), (an egg)	*Māūlo wéjé* —	*Māūlāūch wéjé* —.
Lazy (to be)	Āb-*wélab* —.	Āb-*wélé* —.
Lead (to)	Ót-*lá* —	Āūtāū-*lóá* —.
Leaf (a)	Ī-*tong*-da.	Ī-*toáng*.
,, apron (a)	*Óbúnga*-da	*Kóbónga*.
,, umbrella (a)	*Kápa ját*-nga-da.	*Koápo joát*-nga.
,, wrapper (a)	*Kápa*-da.	*Koápo*.
Leak (a), (drip)	*Tāūk*-nga-da.	*Lócho*-nga.
,, (to), (of a roof)	*Tāūk* —.	*Lócho* —.
,, ,, , (of a canoe)	*Úluchká* —.	*Úluchká* —.
,, ,, , (to trickle)	*Lútú* —.	*Lúdú* —.
Lean (thin)	*Māīnya*-da.	*Pāūdá*.
,, (to)	Āra-*bigidi* —.	Oáró-*bigidi* —.
,, ,,	Āra-*chóngoli* —.	Oáró-*chóngoli* —.
,, against (to)	Ā-*tégémi* —.	Ā-*tágik* —.
Leap (to)	*Tébàlpi* —.	*Bítéri* —.
Leave go (to)	Ót-*máni* —.	Ót-*máno* —.
Left hand (the)	*Kāūri*-da.	*Koáro*.
Leg (the)	Ār-*chág*-da.	Ār-*chág*-da.
Thigh (the)	Āb-*pāīcha*-da.	Āb-*pōīcho*.
Calf of leg (the)	Āb-*chálta dama*-da.	Āb-*tóāū*-l'ár-*dóàmo*.
Shin (the), (lower part of the leg).	Āb-*tá*-da.	Āb-*toá*.
Lengthen (to)	*Lápana* —.	*Pílákmo* —.

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Āūto-*chím* —	Āūtāū-*chím* —	Āūte-*chim* —.
Múle walàpa —	*Múle w'lápāū* —	*Múle walàpè* —.
Áb-*wélé* —	Á-*waláki* —	Ó-*waléaki* —.
Āūto-*chúle* —	Āūtom-*chúle* —	— Āūtom-*chúle* —.
Ír-*tóng*-da.	Ré-*tóng*-lekíle.	Ter-*tóng*-le.
Kópe-da.	*Kópe*-lekíle.	*Kópi*-che.
Kábe chàt-da.	*Kāūbe ch'lók*-lekíle.	*Kāūbe chot*-che.
Kábe-da.	*Kāūbe*-lekíle.	*Kāūbe*-che.
Tó-da.	*Tāūk*-lekíle.	*Tāūk*-che.
Tó —	*Tāūk* —	*Tāūk*-ke-*déle*.
Ólede—	*W'lāīchak* —	Ó-*úlichkō* —.
Líte —	*Líte* —	— *Líte* —.
Búdu-da	*B'tú*-lekíle.	— *Bútu* —.
Áram-*bíl* —	Rám-*bíl* —	Am-*bíl* —.
Áram-*chóyil* —	Rám-*chóyil* —	Am-*chóngoli* —.
Óm-*tāīkich* —	Am-*tákich* —	Óm-*tāīkich* —.
Tepéter —	*Terlúyam* —	*Terpéter* —.
Āūto-*má*—	Āūto-*mak* —	{ Āūtom-*mak*—. / — *í* —.
Kāūrī-da.	*Kāūri*-lekíle.	*Kári*-che.
Ár-*chok*-da.	Rá-*chok*-lekíle.	Á-*chok*-che.
Áb-*bāīcha tāū*-da.	Á-*bōīcha tókāū*-lekíle.	Ó-*bāīcha tāūkāū*-che.
Áb-*chaltāū tóma*-da.	Á-*chóltāū tóme*-lekíle.	*Tāū-tá-tóme*-che.
Áb-*tāū*-da.	Á-*tāū*-lekíle.	E-*tái*-che.
Lāūti —	*Lóbak* —	E-*láti* —.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Less	'En-*kétima*.	'En-*kétama*.
Let (to), (allow)	Tí-*tán* —	Ted-*gúlu* —
„ go (to)	'Eb-tót-*máni* —	'Eb-tót-*máno* —
Level	*Língriya*-da.	*Língriya*.
Liar (a)	Ákan-*yéngat*-da.	*Chílo*-*tāūro*-nga.
„ (a)	Áb-*tédi*-nga-da.	...
Lick (to)	*Púlúch* —	*Kálem* —.
Lie (a)	Á-*tédi*-da.	Á-*tádé*-nga.
„ (to), (in jest)	*Yéngàti* —	*Chílo-tāūro* —
„ „	Á-*tédi* —	Á-*tádé* —
„ down (to), (on the side)	Ára-*bálagi* —	Oáró-*bálégi*.
„ „ , (on the stomach)	Āūto-*rógi* —	Āūtāū-*rāūgi* —
„ „ , (on the back)	Áka-*chálā̆* —	Áka-*chálaktí* —
Lifeless	Āūko-*lí*-ré.	Āūkāū-*lí*-t.
Lift (to)	*Kátàmi*.—	*Dókāūri* —
„ „ , (by many)	Ár-*kúrúdāī* —	Ár-*dírí ngíli* —
Light, (not dark)	*Ér*-l'í-*dáwia*-da.	*Ár*-l'íḍ-*wálāch*.
„ , (not heavy)	*Tápi*-da.	*Ópá*.
„ (to)	Āūko-*jói* —	Āūkāū-*jói* —
Lightning	*Béinga*-da.	*Wál*-nga.
Like (to), (be fond of food)	Áka-*yámali* —	Āūkāū-*yoámali*.—
„ „ „	Āūko-*pōīchati* —	Āūkāū-*pōīch* —
„ , (similar)	*Kichikan wā̆*-da.	*Kíchana áké*.
„ „	Áka-*pára*-da.	Áka-*pāūra*.
„ „	*Nāīkan*.	*Yátya*.
Likewise	*Ól bédig*.	*Kúlupté*.

Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
'In-*kàtia*-da.	'En-á-*chóté.*	'In-le-*kétawa.*
Tó-*kílí* —	Ter-*kíle* —	Á-ter-*kíle* —.
'Ébe-tóng-*má* —	'Ébe-tón-*mák* —	— 'Ébe-tóm-*mák* —.
Língriya-da.	*Língri*-lekíle.	—*Língri*-che.
Ó-*yéngat*-da.	Áto-*bàra*-lekíle.	Óm-*yéngat*-le.
......	......	Áte-*bàrāīch*-che.
Kālam —	*K'lem* —	— *K'lem* —.
Óm-*yéngat*-da.	Áto-*bàra*-lekíle.	Óm-*yéngat*-le.
Yéngat —	Áto-*bàra* —	Óm-*yéngat* —.
......	......	......
Áram-*pāūt*—	Rám-*póat*—	— Ám-*pāūt* —.
Āūtam-*búruk* —	Āūtom-*b'rúk* —	—Āūtóm-*búrak* —.
Ó-*chálepe* —	Āūko-*chelópe* —	— Āū-*chalópe* —.
Óm-*píl*-nga.	Ám-*píl*-chíkan.	Óm-*píl*-an.
Bílàk —	*Bílak* —.	— Á-*bílak* —
Ár-*kéretil*—	Rá-*k'rétal* —	— Á-*karítil* —.
Tíwe-l'ír-*wókar*-da	*Tíwe*-ter-*wókar*-lekíle.	*Tíwe*-ter-*wókar*-che.
Wómal-da.	*Wómal*-lekíle.	*Wómal*-che.
Ó-*chú* —	Āūkāū-*chú* —	L-ó-*chúk* —.
Wál-da.	*Wéàkal*-lekíle.	*Wákal*-che.
Ó-*yómal* —	Āūkāū-*jómal* —	Ó-*yómal* —.
Ó-*bōīch* —	Āūkāū-*bōīch* —	— Ó-*bōīch* —.
Kóta kōle.	*Kāūtok k'lé.*	*Kótok k'lé.*
Ó-*púrúk*-da.	Āūkāū-*p'rók*-lekíle.	Ó-*púrak*-che.
Téna.	*Em.*	*Mem.*
Úle lōīnye.	*Kún en.*	*Úle lekōīnye.*

English.	Áka-*Béa*-da.	Akar-*Bálé*.
Limp (to)	*Gágia* —	*Chúgúlwá* —
Lip (the)	*Pè*-da.	*Pá*.
" "	Óko-*pè*-da.	Āūkāū-*pá*
Listen (to)	Āian-*dāī* —	Anyekan-*dāī* —
Little	*Kétia*-da.	*Kétámá*.
Live (to)	Ig-*áti* —	Id-*koáto* —
Liver (the)	*Múg*-da.	*Múg*-da.
Lobe of the ear (the)	*Púkú*-l'ár-*déreka*-da.	*Póku*-l'ár-*dáréká*.
Log (a)	*Pútú*-l'ót-*jódama*-da.	*Pútú*-l'ót-*jódokma*.
Loins (the)	Ár-*étà*-da.	Ár-*tāūtāū*.
Long	*Lápana*-da.	*Píl ákmo*.
How long? (length)	*Tén tún lápana?*	*Tán bújúg pílákmo*?
How long ago?	*Píchikachá árl á* l'*éáté?*	*Kínakúg koárlo*-lá?
Look (to)	Ig-*bádig* —	Id-*bádi* —
Look!	*Kát* ig-*bádig!*	*Koábo* id-*bádi*!
Look here!	*Mina ucha*	*Tén*-lá *úya*!
Look there!	*Káto* ig-*bádig!*	*Koábo* id-*bádi!*
Look sharp!	Ár-*yéré!*	Id-*koáno!*
Loose	Ig-*yáragop*-da.	Id-*yáragap*.
Loosen (to)	*Lāūr* —	*Lāūr* —
Lop-sided	*Téka*-da.	*Téká*.
" " (to be)	Íji-*chāūngoli* —	Ídi-*chāūngoli* —
Lose (to)	Āūto-*núyāī* —	Āūtāū-*líbigi* —
Lose one's way (to)	*Tinga*-l'íji-āūt-*kúklí* —.	*Ténga-l'íji*-āūt-*kúklí* —.

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Góngawa —	*Góngowá* —	Āūto-*góngawá* —.
Pà-da	*Páká*-lekíle.	*Pàka*-che.
Ó-*pà*-da	Āūkāū-*páká*-lekíle.	Ó-*pàka*-che.
Ónyam-*bínge* —	Ákam-*bínge* —	— Ōīnyam-tá-*bínge*—.
Kàtia-da	*Chóté*-lekíle.	*Kàtawá*-le.
Ír-*kátú* —	Ré-*kāūtò* —	Er-*kátò* —.
Mík-da	*Mík*-lekíle.	*Mík*-che.
Bó-l'ár-*tíré*-da	*Bāūkāū*-t'rá-*t'ré*--lekíle.	*Bāūkāū*-tá-*t'ré*-che.
Tāūkal-l'óto-*dédéba*--da.	*Tāūkal*-tāūtāū-*tótak*--lekíle.	*Tāūkal*-tāūte-*dédebá*--chè.
Ár-*bél*-da	Rá-*bel*-lekíle	Á-*bél*-che.
Lāūti-da.	*Lóbak*-lekíle.	*Lāūti*-che.
Ílé béi lāūti ?	*Léje béi* á-*lóbak* ?	*Bléyok bé lāūti*-che.
Tāīchémi béi móli--l'óng-*nen* ?	*Tāījebé pāūti*-lé--*nen* ?	*Tāīchémi bé móli*--ké-*nen* ?
Ír-*tílu* —	Ré-*t'líu* —	— Er-*tílu* —.
Kúch ír-*tílu* !	*Kúte* ré-*t'líu* !	*Kúich* lák-er-*tílu* !
Mina kóte !	*Méla kóte* !	*Mának kóte* !
Kúch ír-*tílu* !	*Kúte* ré-*t'líu*	*Kúich*-lák er-*tílu* !
Ár-*yára* !	Rá-*jára* !	Lá-*ng*'am-*yáre* !
Ír-*yòrangap*	Ré-*j'róngap*-lekíle.	Er-*t'róki*-che.
Lúr —	*Lúr* —	— *Lúr* —.
Tāké-da	*Téké*-lekíle.	*Tāké*-che.
Íram-*chóyit* —	Rém-*chóyil* —.	— Er-*chóyil* —.
Āūtom-*póyi* —	Āūtom-*póye* —	Āūtóm-*póyi* —.
Tāeng-l'íchi-āūto--*pāū*-l'ír-*líye* —.	*Tāeng*-l'íche-āūtāū--*pok*-le-*líyer* —.	*Tāeng*-k'íche-tāūto--*pok*-ker-*líer* —.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Lose one's way (to)	*Tinga*-l'āūto-—*núyā* —.	*Ténga*-l'ā ū tāū-—*libígi* —.
" " " "	*Tinga* - l'āūto-—*chátak* —.	*Ténga*- l'āūtāū-—*choátó* —.
Loud	Ákan-*gúru*-da.	Ákan-*gúrú*.
Love, (parental, etc.)	Āūkan-*dúbú*-da.	Āūkāūn-*dúbú*.
" , (sexual)	Áb-*gád*-da.	Áb-*gád*.
Love (to), (parental, etc.)	Āūkon-*dúbú* —	Āūkāūn-*dúbú* —
" " , (sexual)	Áb-*gád* —	Áb-*gád* —
Lover (a)	Ik-*pāūl*-da.	Id-*pāūl*.
Low tide	*É*-lá *ér*-ré.	*Ár*-lé *kóyo*-nga.
Low	Ót-*jódama*-da.	Ót-*jódokma*.
Lungs (the)	*Āūna*-da.	*Āūna*.
Lustful	Ót-*nár*-da.	Ót-*noár*
M		
Mad (to be)	Ig-*pícha*—	Íd-*pícha*—
Make (to), (a canoe, etc.)	*Kóp*—	*Kóp*—
" " , (a hut, etc.)	*Tépi*—	*Púi*—
" " , (a torch)	*Pát*—	*Poát*—
" " , (a bow) (to plane).	*Pāūr*—	*Pāūr*—
Make a noise (to)	*Yála*—	*Yoángri*—
Make a mistake (to)	*Chàli*—	*Cháli*—
Make ready (to)	Ár-*támi*—	Á-*támi*—
Male	*Búla*-da.	*Búla*—

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Tāeng-l'ótam-*póye*—	*Tāeng*-l'ótam-*póye*—	*Tāeng*- k' āū t ó m- —*póyí* —.
Tāeng-l'ótam-*chót* —	*Tāeng*-l'ótam- —*ch'tàka* —.	*Tāeng*- k' āū t ó m- —*chot* —.
Óm-*kíri*-da. . . .	Āūkom-*kíri*-lekíle. .	Óm-*kíri*-che.
Óm-*típe*-da. . .	Āūkom-*típe*-lekíle. .	Óm-*típe*-che.
Áb-*kót*-da. . .	Á-*kót*-lekíle. . .	— Áka-*kāūd*-che.
Óm-*típe* — . .	Āūkóm-*típe* —. .	Lá-ngóm-*típal* —.
Áb-*kót* — . .	Á-*kót* — . . .	— Áka-*kāūd* —.
Ír-*pól*-da. . .	Ré-*pól*-lekíle. . .	Er-*pól*-che.
Tíwe-l'óng-*kíner*-nga. .	*Tíwe*-le-*kíner*-chíkan.	*Tíwe*-ke-*kíner*-an.
Āūto-*dédéba*-da. .	Āūto-*tótak*-lekíle. .	Āūte-*dédébá*-che.
Éngiche-da. . .	*Ngāche*-lekíle. . .	Āū-*angéche*-le.
Āūto-*nár*-da. . .	Āūto-*nákar*-lekíle. .	Āūte-*nokar*-che.
Ír-*pátal*— . .	Ré-*pāūtal*— . .	Er-*pátal*—.
Tó— . . .	*Tókāū*— . .	—*Tāūkāū*—.
Nó— . . .	*Nó*— . . .	—*Nó*—.
Pot— . . .	*Pāūt*— . . .	Ó-*póat*—.
Pāūr— . . .	*Púr*— . . .	—*Pāūr*—.
Chàt— . . .	*Chàt*— . . .	—*Chàt*—.
Chāūle— . .	*Chāūle*— . .	—*Chāūle*—.
Tá-*tom*— . .	Trá-*tom*— . .	Lá-*chówi*—.
Kāūro-da. . .	*Kāūrok*-lekíle. . .	*Károk*-che.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Man (a) . . .	Áb-*búla*-da. . .	Áb-*búla*. . .
„ ,(married) . .	Áb-*chábil*-da. .	Áb-*chúbga*. . .
„ ,(unmarried) . .	Áb-*wára*-da. .	Áb-*wodro*. . .
„ ,(old) . . .	Áb-*chāūroga*-da. / Áb-*jangi*-da.	Áb-*chāūroga*-da. / Áb-*jangi*-da. .
Mango (a) . . .	*Kāī*-da. . .	*Koāī*. . . .
Mango tree (a) . .	*Kāī*-l'áka-*táng*-da. .	*Koāī*-l'áka-*toáng*. .
Mangrove tree (a) . .	*Bada táng*-da. .	*Badé toáng*. . .
Mangrove swamp (a) .	*Júmu táng*-da. .	*Bátogo toáng*. .
„ „ .	*Bada táng*-da. .	*Badé toáng*. .
Mangrove mud . .	*Láb*-da. . .	*Pāūan*. . .
Manner, (in this) . .	*Kichikon*. . .	*Kíchándá*. . .
„ ,(in that) . .	*Kíen úba*. . .	*Kíchándá úba*. .
Many	Ár-*dúru*-da. . .	Ár-*púlia*-da. .
As many as . .	*Kichikan wāī*-da. .	*Kíchándá yátya*. .
So many . . .	*Kíen úba*. . .	*Kíchándá úba*. .
How many ? . .	*Kichika chá*-da.? .	*Kínákúg ól.?* .
Too many . . .	Ár-*dúru*-da. . .	Ár-*púlia*-da. . .
Mark (a) . . .	Ig-*pāūlo*-da. .	Id-*pāūlo*. . .
„ (to) . . .	Ig-*pāūlo*— . .	Id-*pāūlo*— . .
Married, (man) . .	Áb-*chábil*-da. .	Áb-*chúbga*. . .
„ ,(woman) . .	Áb-*chána*-da. .	Áb-*chúpal*. . .
„ , (wife of a chief)	Áb-*chán*-da. . .	...
Newly married . .	*Wéred gói*-da. .	*Wáred gói*. . .

Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Áb-*kāūro*-da.	Á-*kāūrok*-lekíle.	Á-*károk*-che.
Áb-*ála*-da.	Rá-*ch'lóko tál*-lekíle.	{ *Álok*-tom-che *Chāō*-che }
Áb-*wára kúi*-da.	Ó-*wára kúi*-lekíle.	Ó-*wárok kúi*-che.
Áb-*chókan*-da.	Á-*chókan*-lekíle.	E-*chókan*-che.
Kāī-da.	*Kōī*-lekíle.	*K'réka*-che.
Kāī-l'ó-*tong*-da.	*Kōī*-tāūkāū-*tong*—-lekíle.	*K'réka*-tó-*tong*-che.
Táli tong-da.	*Tāūli tong*-lekíle.	*Táli tong*-che.
Tóm tong-da.	*Chíma tong*-lekíle.	*Tóm tong*-che.
Táli tong-da.	*Tāūli tong*-lekíle.	*Táli tong*-che.
Lóp-da.	*Lóp*-lekíle.	*Lóp*-che.
Étà.	*Àtok.*	*Étok.*
Étà lúngi.	*Àtok l'ngúi.*	*Étok lúngi.*
Ár-*díre*-da.	Á-*chápar*-lekíle.	Á-*díri*-che.
Étà kōle lúngi.	*Àtok k'lé l'ngúi*--lekíle.	*Étok k'lá lúngi.*
Étà lúngi.	*Àtok l'ngúi.*	*Étok lúngi.*
Tāīchémi déle.?	*Tāīje á*-kíle?.	*Bléyok déle?*
Ár-*díre*-da.	Á-*chápar*-lekíle.	Á-*díri*-che.
Ír-*búlúk*-da.	Ré-*búluk*-lekíle.	Ter-*búlak*-che.
Ír-*búluk*—.	Ré-*búluk*—	Ter-*búlak*—.
Ála-da.	Rá-*ch'lóko tál*-lekíle.	{ Á-*lok tom*-che. *Chāō*-che. }
Éyim-da.	*Éye nāū*-lekíle.	*Éyin*-le.
Élang-da.	A-*tu tàl* lekíle.	*Élang*-che.
Wéred-kúi-da.	*Wéred kúi*-lekíle.	Á-*wéred kúi*-che.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Newly married	Ún-*teg*-da.	Óng-*toág*.
Marrow (the)	*Mún*-da.	*Mún*.
Marry (to)	Ád-*éni*—	Ád-*énet*—
Marsh (a)	*Láb*-da.	*Pāūōin*.
Mat (a)	*Pàrepa*-da.	*Párépa*.
Matter, (pus),	*Mún*-da.	*Mún*.
What is the matter?	*Míchiba*-ré?	*Miákat*-ré!
No matter!	*Úchin dá*-ké!	*Úyá rá*-ké!
Me	*Dól*-la.	*Dól*.
Meat	*Dáma*-da.	*Dodmo*.
Meet (to)	Íji-*chácháchabāī*—	Ákan-*chácháchabāī*—
„ „	Íji-*káka*—	Ídi-*koáka*—
Melancholy (to be)	*Kúk*-l'ár-*jábagi*—	*Kúk*-l'ár-*jábogi*—
Melt (to)	Āūto-*púlāīji*—	Āūtāū-*púlāījo*—
Menace (to)	Íj-*áná*—	Ídi-*koáno*—
Mend (to), (of wood, etc.)	*Béringa*—	*Dem*—
„ „, (of thatch)	Ót-*yóbla*—	Ót-*yár*—
Menses (the)	*Tála-tong*-da.	*Toálo-tong*.
Mesh (a)	Í-*dal*-da.	Í-*dál*.
Micturate (to)	*Úlu*—	*Úlu*—
Mid-day	*Bódo chāō*-da.	*Bódo choāō*.
Mid-night	*Gúrúg chāō*-da.	*Gúrúg choāō*.
Middle (in the)	*Múgú chál-len*.	*Koáka lóg-a*.
Milk	*Kám rāīs*-da.	*Koám yúrúch*.
Never mind!	*Úchin dá*-ké!	*Úya rá*-ké.
Mine	*Día*-da.	*Dégé*.

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Óng-*émi*-da. . .	Āūn-*émi*-lekíle. .	Ón-*émi kúi*-che.
Mína-da. . .	*Míne*-lekíle. . .	*Míni*-che.
Óm-*chíker*— . .	Am-*chíkír*— . .	—Óm-*chíker*—.
Lóp-da. . . .	*Lóp*-lekíle. . .	*Lóp*-che.
Párapa-da. . .	*P'rápāū*-lekíle. .	*P'rápe*-che.
Mína-da. . .	*Míne*-lekíle. . .	*Míni*-che.
Má-nga ? . .	*Míàk*-chíkan ? .	*Méak*-le ?
Kón dékene ! . .	*Kóna ó*-ché ! . .	*Kón kóāūk*-le.
Túl-le . . .	*Túl*-le . . .	*Túl*-le.
Tóma-da. . .	*Tóme*-lekíle. . .	*Tóme*-che.
...	Āūkom-ter-*not*— .	...
Íram-*kāū*— . .	Rem-*kāū*— . .	Íram-*kāū*—
Pāū-l'ár-*káda*— .	*Pāūk*-t'rá-*kádak*—. .	Āūto-*pok*-*ká*-*kádak*—
Āūtom-*púlāji*— .	Āūtom-*p'làkar*— . .	—Āūtom-*púlāūjin*—
Íram-*kāūne*— .	Rem-*k'nōīch*— .	Íram-*kāūne*—
Dem— . . .	*Dem*— . . .	—*Dem*—
Āūto-tāī-*yár*— .	T'rá-*jár*— . .	—Āūto-tāī-*yàr*—
Tāūkal-tóng-da. .	*Tāūkal-tóng*-lekíle. .	*Tāūkal-tóng*-chè.
Ír-*kāūdek*-da. . .	Ré-*kāūdak*-lekíle. .	Er-*kāūdak*-che.
Chéle— . .	*Chálè*— . . .	*Chàle*—
Púte chāō-da. . .	*Púte chāō*-lekíle. .	*Púte chāō*-che.
Dírik chāō-da. .	*Dírak tátemíka*-lekíle.	*Dírak chāō*-che.
Míki chál-an. . .	*Míka chál-an.* . .	*Míki chál-an.*
Kom rāīch-da. .	*Kāūme rāīs*-lekíle. .	*Kom rāīch*-che.
Kón dékene ! . .	*Kóna ó*-che ! . .	*Kón koāūk*-le.
Tíyi-da. . . .	*Tíye*-ákíle. . .	*Tíyi*-déle.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Mire (the)	*Láb*-da.	*Pāūōin*.
Miscarriage (to have a)	Ót-*kéria*—	Aūt-*kári*—
Mislay (to)	Ót-*núyú*—	Ót-*libigít*—
Mislead (to)	Ár-*yóya*—	Ár-*yóya*—
Misplace (to)	Ár-tó-*jíalpi*—	Ár-tó-*jírpi*—
Miss (to), (with a bow)	Ón-*láma*—	Óng-*loáma*—
„ „	Ón-*lákachi*—	Óng-*lokachó*—
Mist	*Púlia*-da.	*Púlia*.
Mistake (to make a)	*Éché*—	*Jábogi*—
Mix (to)	Áka-*pégi*—	Áka-*pág*—
Mock (to)	Ót-tár-*tàl*—	Ót-tár-*tál*—
Modest (to be)	*Tekkik*—	Ót-*té*—
Moist	Ót-*ína*-da.	Ót-*ína*.
Month (a)	*Ógar*-da.	*Ógar*-da.
Moon (the)	*Ógar*-da.	*Ógar*-da.
Moonlight	*Ógar*-l'ár-*chál*-da.	*Ógar*-l'ár-*chál*.
New moon (the)	*Ógar déreka*-da.	*Ógár*-l'í-*dáréka*.
Full moon (the)	*Ógar chāō*-da.	*Ógar choāō*.
More	*Tún*.	*Bújug*.
Much more	Ót-*lát*.	Ót-*loát*.
One more	*Tálik úbatúl*.	*Toálé úbá*.
Once more	*Tálik ōiyo*.	*Toálo ōiyo*.
No more	*Wāi yába*-da.	*Yátya yábo*.
A little more	*Tálik ía bá*.	*Toálo kétáma*.
Morning (the)	Tár-*wāinga*-da.	Tár-*wánga*.
Mosquito (a)	*Téil*-da.	*Tél*.

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Lóp-da.	*Lóp*-lekíle.	*Lóp*-che.
Āūto-*káriye*—	Āūto-*k'rāīye*—	Āūte-*karāīye*—.
Āūto-*póyi*—	Āūtom-*póyè*—	Āūte-*póyi*—.
Ár-*yóya*—	Rá-*jóyok*—	—Á-*yóyak*—.
Ár-tè-*chér*—	Rá-ter-*chakar*—	—Á-ter-*chéaker*—.
Óng-*lóma*—	Āūn-*lóme*—	Ón-*lómi*—.
Óng-*tálich*—	*K'rāūbe*—	—*Telámich*—.
Púlia-da.	*Púlyé*-lekíle.	*Púlia*-che.
Āīche—	*Échè*—	—*Āīche*—.
Ó-*pāīke*—	Āūkāū-*páke*—.	—Āūto-*pāīke*—.
Āūto-tár-*tàl*—.	Āūto-t'rá-*tàl*—	—Āūto-tá-*tàl*—.
Āūto-*é*—	*Éak*—	—Āūte-*éak*—.
Āūto-*éna*-da.	Āūtāū-*énak*-lekíle.	Āūte-*énok*-che.
Púki-da.	*Púkúi*-lekíle.	*Púki*-che.
Púki-da.	*Púkúi*-lekíle.	*Púki*-che.
Púki-l'ár-*chol*-da.	*Púkúi*-t'rá-*chol*-lekíle.	*Púki*-tá-*chol*-le.
Púki tíré-da.	*Púkúi t'ré*-lekíle.	*Púki*-ter-*t'ré*-che.
Púki chāō-da.	*Púkúi chāō*-lekíle.	*Púki chāō*-che.
Béi.	*Béi.*	*Bé.*
Āūto-*lát.*	Āūtāū-*lát.*	Āūto-*lát.*
Kól lútúbá.	*Kól-á-lúngúi.*	*Kól*-le-*lúngi.*
Kól dá.	*Kól á*-chè.	*Kól lá.*
Kōle póye-da.	*K'lé-á póye*-lekíle.	*K'lá*-le-*póyi*-le.
Kól chóté.	*Kólá chóté.*	*Kól*-le-*kétawa.*
Tá-*wó*-da.	T'rá-*wó*-lekíle.	Tá-*wó*-che.
Tél-da.	*Tél*-lekíle.	*Tél*-che.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Moth (a)	*Pámila*-da.	*Pómola.*
Mother (a)	*Chána*-da.	*In.*
" "	Áb-*éti*-nga-da.	Áb-*át*-ré.
Mountain (a)	*Bāūrōīn*-da.	*Bāūrōīn.*
Mourn (to)	*Búlab—*	*Búlab—.*
Mourner (a)	Áka-*óg*-da.	Áka-*kóg.*
Mourning	*Óg*-da.	*Kóg.*
Mouse (a)	*Ít*-da.	*Yáboá.*
Moustache (a)	*Pé*-l'á-*pích*-da.	*Pā*-l'á-*pích.*
Mouth (the)	*Báng*-da.	*Boáng.*
Mouth (to open the)	Ákan-*téwi—*	Ákan-*téwi—*
" (to shut the)	Ákan-*méwàdi—*	Ákan-*mémáto—*
Move (to)	*Lāūri—.*	*Lāūri—*
Much	*Dóga*-da.	*Kóchu.*
So much	*Kíen.*	*Kíchana.*
As much	*Kichikan.*	*Kíchana.*
How much ?	*Kichika chá*-da ?	*Kínakúg-ól* ?
Mucus	*Mún*-da.	*Mún.*
Mud, (mangrove)	*Láb*-da.	*Pāūōīn.*
"	*Yátara*-da.	*Yoátara.*
Muddy water	*Púlur*-da.	*Púlngāīj.*
Muræna (a), (Lamprey)	*Píotāū* da.	*Púi*-da.
Muscle (a)	*Yíl*-nga-da.	*Íl*-nga.
Muscular	Ab-*gāūra dóga*-da.	Ab-*yāūrká kóchu.*
Music	Ót-*tegi*-da.	Ót-*tégi.*
My	*Día*-da.	*Dégé.*

Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Bámila-da. . .	*B'lémé*-lekíle. . .	*Bámale*-che.
Ín-da. . . .	*Nāū*-lekíle. . .	*Ín*-le.
Āūto-*lú*-da. . .	Am-*w'lápa*-lekíle. .	Āūte-*tú*-nen.
Búrin-da. . .	*B'rúin*-lekíle. . .	*Búrin*-che.
Bílap—. . .	*Bílap*— . . .	*Bílap*—.
Ó-*óda*-da. . .	Āūkāū-*óde*-lekíle. .	Ó-*ódè*-chè.
Óda-da. . . .	*Óde*-lekíle. . .	*Ódè*-chè.
Kàt-da. . . .	*Kàt*-lekíle. . .	*Kàt*-le.
Pā pāich-da. . .	*Páka pāich*-lekíle. .	*Pàka-pāch*-che.
Póng-da. . .	*Póng*-lekíle. . .	*Póng*-che.
Óm-*téwe*— . .	Āūkom-*téwi*— . .	—Óm-*téwe*—
Óm-*méwàdi*— . .	Āūkom-*m'tàkiñ*— .	—Óm-*méwadi*—
Lúra— . . .	*Lúri*— . . .	—*Lúra*—
Dúrnga-da. . .	*Cháki*-lekíle. . .	*Dúrnga*-le.
Étá.	*Étak*. . . .	*Étok*.
Étá. . . .	*Étak lúngúi*. . .	*Étok*.
Tāichetāīmi-déle ? .	*Tājebéi-á*-kíle ? .	*B'léyok déle* ?
Mína-da. . .	*Míne*-lekíle. . .	*Míni*-che.
Lóp-da. . . .	*Lóp*-lekíle. . .	*Lóp*-che.
Pálatar-da. . .	*P'látar*-lekíle. . .	*Palátar*-che.
Pélangi-da. . .	*P'língi*-lekíle. . .	*Palíngi*-che.
Píotāū-da. . .	*Píāūtāū*-lekíle. . .	*Píāūtāū*-che.
Yílang-da. .	*J'ling*-lekíle. . .	*Yílang*-che.
Áb-*kúra dúrnga*-da. .	Á-*k'ró cháki*-lekíle. .	Á-*k'ró dúrnga*-che.
Āūto-*téki*-da. . .	Āūtāū-*téke*-lekíle. .	Āūte-*téki*-che.
Tíyu-da. . .	*Tíya*-lekíle. . .	*Tíyi*-che.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
N		
Nail (a), (of the finger)	Ón-*bódo*-da.	Óng-*bāūdo*.
Naked	Ót-*kálaka*-da.	Ót-*koáloko*.
Name (a)	*Teng*-da.	*Téng*.
Name (to)	Ár-*taik*—	Ár-*tá* —
" "	*Teng*-l'ar *éni*—	*Téng*-l'ár-*éne*—
Nape of the neck (the)	*Bāūrót*-da.	*Bāūrót*.
Narrow	*Kínab*-da.	*Kinap*.
Nasty	Ig-*máka*-da.	Id-*moáka*.
Naughty	*Éché*-ré.	*Jáboág*-ót.
Nautilus (a)	*Āūdo*-da.	*Kāūdo*.
Navel (the)	*Ér*-da.	*Ákar*.
Neap tide (the)	*Nāūro*-da.	*Noáro*.
Near	*Lagia*-da.	*Logia*.
Neck (the)	*Longo tá*-da.	*Loánga toá*.
Necklace (a)	Ákan-*étā*-da.	Áka-*átāī*-nga.
Nest (a)	*Bárata*-da.	Ár-*roám*.
Nest (a), (of a mason wasp)	*Kāūtrim*-da.	*Kāūtrim*.
Net (a)	*Kud*-da.	*Kud*.
Netted bag (a)	*Chápa*-nga-da.	*Choápo*-nga.
Netting, (ornamental)	*Báb*-da.	*Boáb*.
Net (to)	*Tépi* —	*Púi*.
Never	*Tálik yábá*.	*Toalé yábo*.
Never mind!	*Úchin dá*-ké!	*Úya rá*-ké!

Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Óng-*púte*-da.	Āūn-*púte*-lekíle.	Ón-*pútè*-che.
Āūto-*kála*-da.	Āūtāū-*lok*-lekíle.	Āūto-*k'lōī*-che.
Yāū-da.	*Líwe*-lekíle.	Āūte-*yok*-che.
Ár-*tāī*—.	Rá-*tá*—	Á-*tāī*—.
Yāū li—.	Āūtom- *líwe lí*—	Āūte *yok ki*—.
Bāūrót-da.	*Kole*-lekíle.	*Bāūrot*-che.
Kāūdang-da.	*Kāūdólak*-lekíle.	*K'dóng*-chè.
Ír-*mú*-da.	Ré-*mákāū*-lekíle.	Ter-*māūka*-le.
Éche-nga.	*Éche*-chíkan.	*Áīch*-an.
Kāūr-da.	*Kāūr*-lekíle.	*Kāūr*-chè.
Tár-da..	*Tákar*-lekíle.	*Tàker*-che.
Náro-da.	*Nárāū*-lekíle.	*Náre*-che.
Chóte-da.	*Ch' dóme*-lekíle.	*Chóte*-che.
Lóngo-da.	*Lóngo*-lekíle.	*Lóngè*-chè.
Óm-*tābe*-da.	Āūkom-*tábe*-lekíle.	Ó-*tàbè*-chè.
Rom-da.	*Pāūrat*-lekíle.	Ár-*rom*-che.
Kāūtréu-da.	*Kāūtréu*-lekíle.	*Kāūtréu*-le.
Ōīche-da.	*Óche*-lekíle.	*Ōīche*-che.
Chábe-da.	*Chábe*-lekíle.	*Chábak*.
Ráp-da.	*Ráp*-lekíle.	*Ráp*-che.
Nó —.	*Nó* —	*Nó* —
Kól póye.	*Kól-á-póye*.	*Kón póyi*-le.
Kón dékene!	*Kónà ó*-chè!	*Kón kók*-le!

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
New	*Gói*-da.	*Koálót*.
News	Tár-*tét*-da.	Tár-*chí*-da.
Next!	*Tún*.	*Bújug*.
Nice	*Béringa*-da.	*Dem*.
Nickname (a)	Ár-*tāik*-nga-da.	Ár-*tá*-nga.
Night (the)	*Gúrug*-da.	*Gúrug*.
Last night	*Gúrug* l'*éaté*.	*Gúrug* l'*áré*.
Middle of the night (the)	*Gúrug chāō*-da.	*Gúrug choāō*.
Nipple (the)	*Kám*-l'óko-*pét*-da.	*Koám*-l'óko-*pát*.
No	*Yába*-da.	*Yábo*.
None	*Yába*-da.	*Yábo*.
Nobody	'Át-*yába*-da.	'Át-*yábo*.
Nod (to)	Ig-*ngóde*—	Id-*ngoátiá* —
Noise (to make a)	*Yála*-nga —	*Yoángri* —
Noon	*Bódo chāō*-da.	*Bódo choāō*.
North	*Kátomi-tek*.	*Koábár-té*.
North wind (the)	*Kámi-tek wúl*-nga-da.	*Kámár-té poát*-nga
" " "	*Púluga tá*-da.	*Púluga toá*.
Nose (the)	*Chāūronga*-da.	*Chāūrnga*.
Nose (the), (bridge of)	*Lanta*-da.	*Lánté*.
Nose (to blow the)	*Ngyílip*-l'óyo-*wéjeri*—	*Úru*-l'ójo-ti-*dó* —
Nostril (the)	*Chāūronga*-l'ár-*jág*-da.	*Chāūrnga*-l'ár-*jág*.
Not	*Yába*-da.	*Yábo*.

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Kúi. . . .	*Kúi.* . . .	*Kúi*-le.
Tá-*ngol*-da. . .	Trá-*ngol*-lekíle. .	Tá-*ngol*-che.
Béi. . . .	*Béi.* . . .	*Ibé.*
Dem-da. . .	*Dem*-lekíle. . .	*Dem*-che.
Ár-*tài*-da. . .	Rá-*tá*-lekíle. . .	Á-*tāi*-che.
Dírik-da. . .	*Dírak*-lekíle. . .	*Pāūti*-che.
Dírik-l'óng-*nen*. .	*Dírak*-lé-*nen*. . .	*Dírak*-ké-*nen*.
Dírik chāō-da. .	*Dírak chāō*-lekíle. .	*Dírak-chāō*.
Kāūme-l'ó-*pát*-da. .	*Kāūme*-tāūkāū-*pát*-lekíle.	*Kome*-to-*pát*-che.
Póye-da. . .	*Póye*-lekíle. . .	*Póyi*-che.
Póye-da. . .	*Póye*-lekíle. . .	*Póyi*-che.
N'ab-*póye*-da. .	*Ne-póye*-lekíle. . .	*Ne-póyi*-che.
Ír-*ngóté* — . .	Ré-*ngúte* — . . .	Er-*ngúte* —.
Chàt — . .	Jára-*rínge* — . .	Írim-*chàt* —
Púte chāō-da. . .	*Púte chāō*-lekíle. .	*Púti chāō*-che.
Kúpila. . . .	*Kúpel*. . . .	*Kúpel léaka*-la.
Ípila páta-da. . .	*Épel pāūtāū*-lekíle. .	*Ípel pátè*-che.
Bílak tá-da. . .	*Bílak tāū*-lekíle. .	*Bílak tāū*-che.
Kāūté-da. . .	*Kāūte*-lekíle. . .	*Kāūtè*-che.
Lonta-da. . .	*Lontāū*-lekíle. . .	*Choltāū*-che.
Ńílap-l'óto-*wálapa*—	*Ńílap*-tāūtāū-*walápe*-	*Ńílap*-kāūto-*w'làpe*—
Kāūte-l'ár-*jág*-da. .	*Kāūte*-t'rá-*póng*-lekíle.	*Kāūte*-tá-*jág*-che.
Póye-da. . . .	*Póye*-lekíle. . .	*Póyi*-che.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Nothing . . .	*Yába*-da. . .	*Yábo*. . . .
Now	*Ká gói*-da. . .	*Id koálót*. . .
Now and then . ,	*Ngiá-tek, ngiá-tek*.	*Ñánga*-*té, ñánga-té*.
Nowhere . . .	*Ér-len yába*-da. .	*Ár-len yábo*. .
Nudge (to) . . .	*Túchúrpi* — .	*Tóchúpú* — . .
Numb . . .	*Ít*-lá 'ón-*káràp*-ké.	*Ñóm*-lé *m'*óngót--*chópo*-ré.
Numerous . . .	Ár-*dúru*-da. . .	Ár-*púlia*. . .
Nurse (to) . . .	Áb-*näürá* — .	Áb-*näürá* — . .
Nut (a) . . .	*Chéta*-da. . .	*Chektá*. . .

O

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Obedient . . .	Áb-*wárta*-da. .	Áb-*wártá*. . .
„	Áb-*wíchama*-da. .	Áb-*wíchama*. .
Occasionally . . .	*Ñiá-tek, ñiá-tek*. .	*Ñúánga-té, ñúánga--té*.
Odour (an), (nice) . .	*Áō*-da. . .	*Oäō*. . . .
„ „, (nasty) ,	*Jába*-da. . .	*Jábo*. . . .
Of course! . . .	*Āū-nó !* . .	*Āū !* . . . .
„ „ . . .	*Keta wāī Ó !* .	*Ó !* . . . .
Often (to do) . .	Íji-*lói*— . .	Ídi-*loáng* — . .
Oil	*Ána*-da. . .	*Yoáno*. . .
Old . . . ,	*Chäüroga*-da. .	*Chäüroga*. . .
„	*Jangi*-da. . .	*Jangi*. . .
Old (to grow) . .	Áb-*chäüroga* — .	Áb-*chäüroga* — .

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Póye-da.	*Póye*-lekíle.	*Póyi*-che.
Ítába chel.	*Éta kété*-lekíle.	*Ítábé chél.*
Téma, téma.	*Ben, ben.*	*Témak, témak.*
Tíwa-n póye-da.	*Tíwe-ná póye.*	*Tíwa-n*-le *póyi*-le.
Tāche —	*Tāche*—.	*Tāche* —.
Kàt l'óng-*périch*-ke.	*Kàt* l'āūn-*p'réch*-che.	*Kàt* lak-ón-*p'réch*-le.
Ár-*díre*-da.	Á-*chápar*-lekíle.	Á-*díri*-che.
Áb-*núrāū*—	Á-*n'rāūkāū* —	— Á-*narókó* —.
Tāū-da.	*Tāū*-lekíle.	*Tá*-chè.
Áb-*em*-da.	Á-*ékam*-lekílé.	Á-*éakam*-che.
Áb-*wépich*-da.	......	Er-*bōī*-che.
Téma, téma.	*Ben, ben.*	*Témak, témak.*
Ó-da.	*Ó*-lekíle.	*Ó*-le.
Chópe-da.	*Chópe*-lekíle.	*Chópe*-le !
Āū !	*Wé-é !*	*Āū !*
Ket āū !	*Kéta k'lé lúngúi !*	*Keta āū !*
Íram-*lang* —	Rém-*leng* —	Íram-*láng*—.
Tálang-da.	*Tálang*-lekíle.	*Tálang*-le.
Chókan-da.	*Chókan*-lekíle.	*Chókan*-le.
......	......	......
Áb-*chókan* —	A-*chókan* —	Á-*chókan*—

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
On account of	*Árik*.	*Árwa*.
,, ,, ,,	L'*édá-ré*.	Ár-*wó*-nga.
Once	*Úbatúl*.	*Úbatúl*.
One	*Úbatúl*.	*Úbatúl*.
Omit (to)	*Íji*—	*Íji*—
Only	*Árik*.	*Árwa*.
Open (to)	*Āūchāī*—	*Āūcho*—
,, ,,	*Lúpúji*—	*Lúpújú*—
Open	*Āūchāī*-ré.	*Āūch*-ót.
Open (to). (the eye)	Íji-*wéré*—	Ídi-*wáré*.
,, ,, . (the mouth)	Ákan-*téwi*—	Ákan-*téwi*—
Order (to)	*Yáb*—	*Yoáb*—
Organ of generation, (male).	*Chúl*-da.	*Kāūno*.
Organ of generation, (female).	*Kérel*-da.	*Chúdu*.
Orphan (an)	*Bólo*-da.	*Bólo*
Other	Āūko-*tāūro-búya*-da.	Áka-*tédi-bí*-lá
Our	*Métat*.	*Mátat*.
Outside	*Wálak-len*.	*Wálāīch-á*.
Outrigger (an)	*Del*-da.	*Dál*.
Over	*Táng-len*.	*Toáng-len*.
,,	Tót-*téra-len*.	Tót-*tára-len*.
,,	*Māūro-len*.	*Māūro-len*.
Overboard (to fall)	Āūto-*júmu* —	Āūtāū-*júm*—
Overcast (to be)	*Ér*-lá-*díl* —	*Ár*-lé-*díl* —

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Púchikwár.	Âūkāū-*Júwōī.*	*Kol.*
Tá-i.	*T'rá-le.*	*Tá-le.*
Ló-nga.	*É*-chíkan.	*Ké*-nen—
Lútúbá.	*Lúngúi.*	*Lúngi*-le.
Lútúbá.	*Lúngúi.*	*Lúngi*-le.
Díche—	*Éche*—	L'*íchen*—
Tá-i.	*T'rá-le*	*Tá-le.*
Âūchá—.	*Óchak*—	—*Âūcha*—
Làpich—	*Làpich*—	—*Làpāīch*—
Âūchá-nga	*Óchak*-chíkan..	*Âūch*-ak.
Íram-*wára*—	Rém-*wiáre*—	Er-*wàran*—
Ó m-*téwe*—	Âūkom-*téwe*—	—K'óm-*téwe*
Wár—	*Yár*—	Ó-*wár*—
Pàt-da.	*Pát*-lekíle.	*Pàt*-chè.
Télang-da.	*Télang*-lekíle.	*Télang*-chè.
Púle-da.	*Púle*-lekíle.	Á-*púlè*-chè.
Ó-*tāūrāū-bú*-da.	Âūkāū-*tāūrok-búwe*--lekíle.	Ó-*tára-buwè*-che.
Míye.	*Míye.*	*Míyi*-che.
Wálm-an.	*W'lókar-an.*	*Wálma*-che.
Tel-da.	*Tel*-lekíle.	*Tel*-chè.
Táng-an.	*Chóng-an.*	*Chóng-an.*
Tót-*tár-an.*	Tāūtāū-*tár-an.*	Tāūte-*tàr-an.*
Lémar-an.	*Lémar-an.*	*Lémar-an.*
Âūtom-*chim*—.	Âūtom-*chim* —	— Âūtom-*chim* —.
Tíwe-le-*díl*—	*Tíwe*-le-*díl*—	*Tíwe*-ke-*díl* —.

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English.	Áka-*Béa*-da.	Akar-*Bálé*.
Overhead	*Táng-len.*	*Toáng-len.*
Overtake (to)	Ár-*chároga éni* —	Ár-*choárogo léne*—
Owl (an)	*Kāūru*-da.	*Kāūróu.*
Own (to)	*Béjeri* —	*Béjéri* —
Own; (my own)	*Métat.*	*Mátat.*
Oyster (an)	*Tōīnya*-da.	*Tāūnya.*
P		
Pack (to)	Āūto -*chāū* —	Āūto-*choá*—.
Package (a)	Āūto-*chāū*-nga-da.	Āūto-*choá*-nga
Paddle (a)	*Wáligma*-da.	*Walagmo.*
„ (to)	Ár-*tápa*—	Ár-*toápo*—
Pain	*Yed*-da	*Yed.*
Paint (to)	Ád-*lét*—	Ád-*páló*—
„ , (with white earth)	Ád-*lét*—	Ád-*páló*—
„ , (with red earth)	Ád-*ép*—	Oáro-*gid*—
Pair (a)	Ár-*jópi*-nga-da.	Ár-*jópó*-t.
Palate (the)	*Lāa*-da.	*Lāio.*
Palm of the hand (the)	*Élma*-da.	*Kálma.*
Palpitate (to)	*Āūna*—	*Āūna*—
Pant (to)	*Chāati*—	*Chāiet* —
Parrot (a)	*Éyep*-da.	*Káp*-da.
Part (to), (divide)	Áka-*tárali*—	Áka-*toáralo*—
Passionate	Ig-*rél*-da.	Id-*koáno.*
Pat (to)	*Pédi*—	*Pédi*—

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Táng-an.	*Chóng-an.*	*Chóng-an.*
Ár-*cháraka lí* —	Rá-*charok lí*—.	Á-*ch'rok kí* —.
Kāūru-da.	*K'rówel*-lek̲íle.	*K'ró*-le.
Pécher —	*Pécher* —	—*Pécher* —.
Míye.	*Míye.*	*Míyi*-che.
Tōīn-da.	*Tókañ*-lek̲íle.	*Tāūkin*-che.
Aūtom-*chāū* —	Āūtāū-*ch'lóp*—	Āūtóm-*chāū*—.
Āūto-*chāū*-da.	Āūkāū-ter-*béle*-lek̲íle.	Āūte-*chāū*-le.
Wólokam-da.	*W'lókam*-lek̲íle.	*W'lókam*-chè.
Ár-*chóke* —	Rá-*chóke* —	Lá-*chóke*—.
Nínak-da.	*Chebí*-lek̲íle.	*Nínak*-chè.
Óm-*óda* —	Am-*óde* —	—Āūm-*óde*—.
Óm-*óda* —	Am-*óde* —	—Āūm-*óde*—.
Óm-*tól* —	Am-*tól* —	—Óm-*tól* —.
Ár-*chóp*-da.	T'rám-*chóp*-lek̲íle.	Á-*chóp*-che.
Lāīye-da.	*Lāyo*-lek̲íle.	Ó-*āīyè*-che.
Kāīlam-da.	*Kálam*-lek̲íle.	*Kāīlam*-che.
Éngeche —	*Ngéche* —	*Angéche*—.
Chélet —	*Chelet* —	—*Chelet*—.
Kàp-da.	*Kàp*-lek̲íle.	*Kàp*-le.
Ó-*tár* —	Āūkāū-*tár*—	—Ó-*tár*—.
Ír-*kāūna*-da.	Ré-*k'nōīch*-lek̲íle.	Er-*kāūnè*-che.
Péte —	*Pétè* —	*Péte*—.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Path (a)	*Tinga*-da.	*Ténga*-da.
Pebble (a)	*Rényi*-da.	*Rényé.*
Peck (to)	*Dút*—	*Dút*—
Peel (to)	*Dōich*—	*Āūlo*—
People	*Dárlag*-da.	*Āūlōichit.*
Perfume (a)	Ót-*āō*-da.	*Oāō.*
„ , (of ripe fruit)	Ig-*gala*-da.	Id-*galé*-nga.
Permit (to)	Tí-*tán*—	Ted-*gúlu* —
Perspire (to)	*Gúmar*-l'ár-*wéjeri*—	Ót-*gúrui*-l'ár- -*dāūli* —.
Perspiration	*Gúmar*-da.	*Gúrui.*
Pester (to)	Ón-*tāli* —	Óng-*táli* —
Phosphorescence, (on the sea).	*Péwói*-da.	*Péwōī.*
Pick (to)	*Tāūp* —	*Tāūp* —
Pick out (to)	Ót-*nán* —	Ót-*náné* —
Pick up (to)	*Éni*—	*Éné* —
Piece (a)	Ót-*jódàma*-da.	Ót-*jódokma.*
Pierce (to)	*Járali* —	*Chāūrpo* —
Pig (a)	*Reg*-da.	*Rák.*
„ „ , (male)	*Reg*-da.	*Rák.*
„ „ , (female)	*Rógo*-da.	*Roágo.*
„ „ , (sucking)	*Reg bá*-da.	*Rág boá.*
Pigeon (a)	*Múrud*-da.	*Ngóji.*
Pillow (a)	Āūto-*tāūk*-nga-da.	Āūtāū-*yági*-nga.

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Tāīeng-da.	*Tāīeng*-lekíle.	*Tāīeng*-che.
Rétin-da.	*Rátiñ*-lekíle.	*Ràtin*-che.
Tét —	*Ch'líp* —	—*Téat* —.
Dōīch —	{ *Ōīch* — *T'làp* — }	—*Lōīch*-le.
Nule.	*Ne*-kíle.	Le-*nu*-le.
Āūt'-*ó*-da.	Āūtāū-*ó*-lekíle.	Āūte-*ó*-le.
Ír-*kónyuwa*-da.	Ré-*kólar*-lekíle.	Er-*k'ñówa*-le.
Te-*kíla* —	Ter-*kíla* —	—Ter-*kíle* —.
Kímer-l'ár-*wàlàpa*—	*Kímar*-rá-*walápè* —	*Kímar*-ke-*walàpe* —.
Kímer-da.	*Kímar*-lekíle.	*Kímar*-che.
Óng-*tāle* —	Āūn-*tálè*—	Ón-*tālé* —.
Péwōī-da.	*Péwōī*-lekíle.	*Péwōī*-che.
Tóme —	*Tóme* —	*Tóme*—.
Āūto-*nán* —	Āūtāū-*nán* —	Āūte-*lúp* —.
Dí —	*Ē*—	L-*í* —.
Āūto-*dédéba*-da.	Āūtāū-*tótuk*-lekíle.	Āūte-*dédéba*-le.
Chét—	*Chéit*—	*Chét*—.
Ré-da	*Rák*-lekíle.	*Réak*-che.
Ré-da.	*Rák*-lekíle.	*Réak*-che.
Tánot-da.	*Tókāūnot*-lekíle.	*T'rot*-che.
Ré kāūngat-da.	*Rák kongat*-lekíle.	*Kāūngot*-le.
Mírad-da	*Mírat*-lekíle	*Mírat*-le.
Āūtom-*tāū*-da	Āūtāū-*tók*-lekíle	Āūtom-*tāūk*-le.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Pimple (a) . . .	*Rút*-nga-da. .	*Rút*-nga.
Pinch (to) . . .	*Tāūpi* —	*Tāūpiyá* —
Place (a) . . .	Ár-*lóg*-da.	Ár-*lóg*.
Place (to) . . .	Ár-*lóg-len tegi* —	Ár-*lóg-á tég*—
Place (the), (for anything)	Ár-*lóg*-da.	Ár-*lóg*.
Plain (a) . . .	*Yāō*-da.	*Yoāō*.
„ „ , (for dancing) .	*Búlúm*-da.	*Boárōij*.
Plait (to) . . .	*Tépi* —.	*Púi* —
Plane (to) . . .	*Pāūr* —.	*Pāūr* —
Plantain (a) . . .	*Éngara*-da.	*Kongérá*.
Platform (a) . . .	*Tága*-da.	*Toágo*-lo.
Play (to) . . .	Íj-*áj*—	Ídi-*koāīch*—
Please (to) . . .	Āūto-*yéla* —	Āūto-*yéla* —
Plenty	Ár-*dúru*-da.	Ár-*púlia*.
Pliant	*Yób*-da.	*Yóbá*.
Pluck (to) . . .	*Tāūp* —	*Tāūp* —
Plunge in (to) . .	Ót-*júmu* —	Āūto-*júm* —
Point (a) . . .	*Nāīchama*-da.	*Nāīchákmo*.
Point (to), (of an arrow) .	*Māūk* —	*Māū* —
„ „ . . .	Ig-*rāō* —	Id-*roāō* —
Point out (to) . .	Āūkāū-teg-*rāō* —	Āūkāū-ted-*roāō* —
Pointed . . .	*Nāīchama*-da.	*Nāīchakmo*.
Poisonous . . .	*Wár*-da.	*Wákar*.
Pole (a) . . .	*Tāūk*-da.	*Tāūk*-da.
Pole (to), (of a canoe) .	*Lóbi* —	*Lóbi* —
Poor	Ót-*lékinga*-da.	Ót-*loámo*.

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Rétang-da.	*Raténg*-lekíle.	*Reténg*-che.
Réchat —	*Rāchat* —	*Réchat* —.
Ār-*tíwe*-da.	Rá-*tíwe*-lekíle.	Á-*tíwe*-che.
Ār-*tíwa-n téch* —	Rá-*tíwa-n* á-*téch* —	—Á-*tíwa-n* le-*téch* —.
Ār-*tíwe*-da.	Rá-*tíwe*-lekíle.	Á-*tíwe*-che.
Yéutong-da.	*Yéotong*-lekíle.	*Yótong*-che.
Pílam-da.	*Pílam*-lekíle.	*Pílam*-che.
Nó —	*Nó* —	— *Nó* —.
Pāūr —	*Pāūr* —	— *Pāūr* —.
Tóbat-da.	*Tóbat*-lekíle.	*Tóbat*-che.
Tāūke-da.	*Tāūke*-lekíle.	*Tāūkè*-che.
Īram-*kóle* —	Rém-*kólè*—	Īram-*kóle* —.
Āūtom-*yélá*—	Āūtom-*jélá* —	Āūtom-*yéla* —.
Ār-*díre*-da.	Á-*chápar*-lekíle.	Á-*díri*-che.
Yúrúngap-da.	*J'róngap*-lekíle.	*Y'róngap*-le.
Tóme —	*Tāūme* —	-*Tóme* —.
Āūtom-*chím* —	Āūtom-*chím* —	Āūtom-*chím* —.
Nōīchap-da.	*Nōīchap*-lekíle.	*Nōīchap*-che.
Āū-*nó* —	*Nó* —	— *Nó* —.
Īr-*yóto* —	Ré-*jóte* —	— Er-*yóte* —.
Āūto-*yóto* —	Āūkāū-ter-*jóte* —	Ākar-*yóte* —.
Nōīchap-da.	*Nōīchap*-lekíle.	*Nōīchap*-che.
É-da.	*Àk*-lekíle.	Āūkāū-*éak*-le.
Tāū-da.	*Tók*-lekíle.	*Tāūk*-che.
To-*pāl* —	Ter-*pàl* —	Ter-*pāl* —.
Āūto-*lékinga*-da.	Āūtāū-*lékinga*-lekíle	Āūto-*líkinga*-che.

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English.	Áka-Béa-da.	Ákar-Balé.
Pork	*Beg dáma*-da.	*Bág doámo*.
Porpoise (a)	*Chóàg*-da.	*Chóág*.
Possess (to)	*Béjeri*—	*Tégi*—
Post (a), (of a hut)	*Dágama*-da.	*Doágomo*.
Post (a), (fishing)	*Tága*-da.	*Toágolo*.
Pot (a)	*Búj*-da.	*Búj*-da.
Pound (to)	*Tāīí*—	*Toāīí*—
Pounder (a)	*Tāīli bána*-da.	*Tāīli bána*.
Pour (to)	*Élà*—	*Kéléu*—
Powerful	Áb-*gāūra dóga*-da.	Áb-*gāūrká kóchu*.
Prawn (a)	*Āō*-da	*Koāō*.
Pregnant (to be)	Ár-*bódi*—	Ár-*bódia*—
Presence, (in my)	*D'í-dál-len*	*D'í-dál-lá*.
Presents	*Er-mán*-nga-da.	*Ár-moán*-nga.
"	Ár-*lúa mán*-da.	Ár-*ló moán*-nga.
Presents, (to give)	*Mán*—	*Moán*—
Presently	Tár-*āūlo-len*	Tár-*kāūlo-len*.
"	Ár-*éri*-nga-da.	Ár-*kāōwér*.
Pretend (to)	Íji-*yámali*—	Id-*yoámali*—
" "	Ára-*étāīchi*—	Ár-*téyári*—
Prevent (to)	*Ñedba*—	*Ñádba*—
" "	Tár-*tékik*—	Tár-*téki*—
Prick (to)	*Dút*—	*Dút*—
Prisoner (a)	Ót-*chàt*-nga-da.	Ót-*choát*-nga.
" , (to take a)	Ót-*chát*—	Ót-*choát*—
Prong (a)	Áka-*cháti*-da.	Áka-*choára*.

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Púchikwár.	Āūkāū-*Júwōi.*	*Kol.*
Bé tóma-da.	*Bák tóme*-lek̲íle.	*Béak tóme*-che.
Chówá-da.	*Chówak*-lek̲íle.	*Chówok-che.*
Pécher—.	*Pécher*—	—*Pécher*—.
Pāūram-da.	*Pāūram*-lek̲íle.	*Páram*-che.
Tāūke-da.	*Tāūke*-lek̲íle.	*Tāūke*-che.
Péch-da.	*Péch*-lek̲íle.	*Péch*-che.
Tōīí—	*Tōī.*—	—*Tōīí*-che.
Mé nélokma-da.	*Màka déle*-lek̲íle.	*Méaka délé*-che.
Pàrang—	*P'ràng*—	— *P'reng*—.
Áb-*kúra dúrnga*-da.	Á-*k'ró chákí*-lek̲íle.	Á-*k'ró dúrnga*-che.
Kāō-da.	*Kāō*-lek̲íle.	*Kāō*-che.
Ár-*bódia*—	Rá-déle-*péat*—	Á-*bódia*—.
*T'*ír-*kāūdek-an*	*T'*í-*kāūdak-an*.	*T'*er-*kāūdak-an*.
Tíwe-rék-da.	*Tíwe-rék*-lek̲íle.	*Tíwe*-ke-*rék*-che.
Ár-*lúa rék*-da.	Rá-*lúok-á-rék*-lek̲íle.	Lá-*lawok*-le-*rék*-che.
Bék—	*Bék*—	—*Bék*—.
Tár-*chú-lé*.	T'rá-*chú-lé*.	Tá-*chú-lé*.
Ár-*kéwar*-da,	Rá-*kāūwer*-lek̲íle.	Á-*kāūwer*-che.
Íram-*yómal*—	Rém-*jómal*—	Íram-*yómal*—.
Áram-*téyer*—	Rá-*téyar*—	Ám-*téyer*—.
Ñedba—	*Ñedba*—	......
Tá-*wár*—	T'rá-*yár*—	—Tá-*wàr*—.
Tét—	*Ch'líp*—	—*Tét*—.
Āūto-*né*-da.	Āūtāū-*né*-lek̲íle.	Āūte-*né*—.
Āūto-*né*—	Āūtāū-*né*—	—Āūto-*né*-yik—.
Ó-*chárál*-da.	Āūkāū-*ch'rol*-lek̲íle.	To-*ch'rol*-le.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Property . . .	*Rámoko*-da. . .	*Téchá*. . . .
Protect (to) . . .	Áb-*gāūrá*— .	Áb-*gāūrá* — .
Provisions . . .	*Yát*-da. . .	*Yoákat*. . .
Prow (the) . . .	Āūko-*múgú*-da. .	Āūkāū-*múgú*. .
Puff (to) . . .	*Tópuk* — . .	*Tópu* — . .
Pull (to) . . .	*Dāūkrà* — . .	*Dāūkrá* — . .
Pulse (the) . . .	*Nāūt*-nga-da. .	*Nāūt*-nga. . .
Pulsate (to) . . .	*Nāūt* — . .	*Nāūt* — . .
Punish (to) . . .	Áb-*éché* — . .	„ — . .
„ „ . . .	Áb-*jábagí* — .	Áb-*jábogó* — .
Pungent . . .	Ig-*rénima*-da. .	Id-*rál kóchu*. .
„	Áka-*yáro*-da. .	Áka-*yáro*. . .
Purge (to) . . .	*Chél* — . .	*Chél*— . .
Pursue (to) . . .	Ig-*áj* — . .	Id-*koāūch*— .
Push (to) . . .	Ig-*údāōti* — .	Id-*údāōto*. . .
Push (a) . . .	*Údāōti*-da. . .	*Údāōto* — . .
Push away (to) . .	Í-teg-*údāōti* — .	Í-téd-*údāōto*— .
Push aside (to), (of jungle)	Áka-*mál* — . .	Áka-*moál*— .
Put down (to) . .	*Tégi*. — . .	*Tég*— . .
Put on (to), (of clothes, etc.)	Eb-*lāūti* — . .	Eb-*lāūt*— . .
Put outside (to), (of a house)	*Wálak-len tégi* —	*Wálāūch-á tég*— .
Put inside (to) „ .	*Kóktar-len tégi* —	*Kóktar-a tég*— .
Put off (to), (of clothes, etc.)	*Lúpuji* — . .	*Lúpújú*— . .
Putrid	'Á-*jába*-da. . .	'Óng-*jábo*-nga. .

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Rékat-da. . .	*Ràkat*-lekíle. . .	*Rékat*-che.
Áb-*kúrà*— . .	Á-*k'ró*— . .	— Á-*k'ró*—.
Tāye-da. . .	*Tàkajéu*-lekíle. .	*Téyé*-che.
Ó-*míka*-da. . .	Āūkāū-*míka*-lekíle. .	Ter-*míka*-le.
Pówe— . . .	*Pówè*— . . .	— *Pówe*—.
Chúchà— . .	*Ténè*— . . .	— *Chúchak*—.
Nāūt-da. . .	*Níu*-lekíle. . .	Ó-*nú*-che.
Nāūt— . . .	*Níu*— . . .	— Ó-*nú*—.
Áb-*éche*— . .	Á-*échè*— . .	— Á-*échak*—.
Áb-*káda*— . .	Á-*kádak*— . .	— Á-*kádak*—.
Ír-*réta-da*— . .	Ré-*ràtak*-lekíle. .	Er-*rétak*-che.
O-*yér-da*. . .	Āūkāū-*jákar*-lekíle. .	Ó-*yéaker*-le.
Bólo— . . .	*Bólè*— . . .	— *Bóle*—.
Ír-*kóle*— . .	Ré-*kólè*— . .	— Er-*kóle*—.
Ír-*térà*— . .	Ré-*térak*— . .	— Er-*térak* —.
Térà-da. . .	*Térak*-lekíle. . .	*Térak*-che.
Éte-*térà*— . .	Éak-ter-*térak*— .	É-ter-*térak* —.
Ó-*mól*— . . .	Āūkāū-*mó*— . .	— Ó-*mó* —.
Téich— . . .	*Téch*— . . .	—*Téich*—.
Ébe-*lāūt*— . .	Ébe-*lāūt*— . .	Ébe-*lāūt* —.
Wálma-n téich— .	*Walókar-an á-téch* —	*Wálma-n* le-*téich* —.
Kótatár-an téich— .	*Kúkt'rá-n á-téch*— .	Tāūka-*tátará-n* le- -*téich* —.
Làpich— . .	*Làpich*— . .	—*Làpich* —.
'Óng-*chópe*-da. .	'A-*chópe*-lekíle. .	Á-*chópe*-che.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Q		
Quarrel (a) . . .	Ára-*táng mók*-nga-da.	Oáró-*toáng mó*-nga.
Quarrel (to) . . .	Ára-*táng mók* — .	Oáro-*toáng mó* — .
Question (a) . . .	Ig-*chíura*-nga. .	Id-*bingra* . .
Question (to) . . .	*Chíura* — . .	*Bingrá*— . .
Quick (to be) . .	Ár-*yéré* — . .	Ár-*yáré*— . .
Quickly	Ár-*yéré*. . .	Ar-*yáré*. . .
Come quickly! . .	*Káich* ár-*yéré!* .	*Kélé ng*'óng-*ráōu*!.
Quiet (to be) . . .	*Míla* — . .	*Jíni*— . .
Quietly	*Dódo*-ké. . .	*Lámé*-ké. . .
Be quiet! . . .	*Mílá!*	*Ng'*āūkāū-*jíni!* .
Quite enough . . .	*Kíen wāī*. . .	*Kíchana yátya*. .
R		
Race (to)	*Tírlà* — .	*Tírlá* — . .
Raft (a) . . .	*Pāū chāū*-nga-da. .	*Boárat chóá*-nga. .
Rage (to be in) . .	Íji-*rél* — . .	Idi-*ráli* — .
" " . .	Íj-*ína* — . .	Idi-*koáno* — .
Rain	*Yúm*-da. . .	*Yúm*. . . .
Rain (to) . . .	*Yúm*-lá-*pá* — .	*Yúm*-lé-*pāūrolo* —
Rainbow (a) . . .	*Pídga*-da. . .	*Pídga*. . .
Rainy season (the) .	*Gúmul*-da. . .	*Gúmul*. . .
Raise (to) . . .	*Lāijāi* — . .	*Láji* — . .

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Áram-*tonga nó*-da. .	Rám-*tonge nó*-lekile. .	—Am-*tongan nó*-ché.
Áram-*tong-nó*— .	Rám-*tonge nó*— .	— Ám-*tongan nó*—.
Ír-*bínger*-da. . .	Ré-*bínger* lekile. .	— Er-*bínger*.
Bínger— . .	*Bínger* — . .	— Er-*bínger*—.
Ár-*yára*— . .	Rá-*jára*— . .	— Á-*yárak*—.
Ár-*yára*. . .	Rá-*jára*. . . .	— Á-*yára*.
Í ár-*yára* ! . .	*É* rá-*jára* ! . .	*Í*-lá *ng'*am-*yára* !
Mílé— . . .	*M'lí*— . . .	Lá-*m' léak*—.
Tóte-ke. . . .	*Tótè*-chè. . .	*Tóte*.
Mílé ! . . .	*M'lí* ! . . .	Lá-*m'leak* !
Kótà köle. . .	*Kótok k'lé*. . .	*Kótok k'là*.
Térala — . .	*T'rélè* — . .	— *T'rélé* —.
Bárat chāū-da. .	*B'rát ch'lóp*-lekile. .	*B'ràt chāū*-che.
....	....	....
Íram-*käüne* — .	Rém-*k'nöich* — .	Íram-*käüne* —.
Léke-da. . . .	*Léke*-lekile. . .	*Léke*-che.
Léke-le-*bóde* — .	*Léke*-le-*bóte*— . .	*Léke*-ke-*bóte*—
Pétà-da. . .	*Pàtak*-lekile — .	*Päätok*-che.
Kímal-da. . .	*Kímal*-lekile. . .	*Kímal*-che.
Lóchá — . .	*Lóchok* — . .	— *Lóichok* —.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Rapidly . . .	Ár-*yéré*. .	Ár-*yáré*. .
„ . . .	*Yírad*-ké. .	*Yírad*-ké.
Rat (a) . . .	*Rógo tátma*-da.	*Yáboá* .
Rattan (a) . . .	*Ból*-da. .	*Ból*. .
Raw	*Chímiti*-da. .	*Chílika*. .
Ray fish (a) . . .	*Chír*-da. .	*Chír*. .
Reach (to), (arrive at) .	Āūkon-*yóboli* —	Āūkon-*yág* —
Reach (to), (stretch out) .	Áka-*wódli* —	Áka-*wódól* —
Really! ? . .	*Án wāī*! ?	*Án yátya*! ?
„ ? . .	*Án úba*? . .	*Án úba*? .
The Reason why .	*Árik*. .	*Árwa*. .
For what Reason? .	*Michàleb*? .	*Miákat*? .
Recently . . .	*Árla*-l'ót-*rédéba*.	*Koárlo*-l'ót-*rádéba*.
Recognise (to) . .	Ig-*nāūli* —	Id-*lómang* —
Recollect (to) . .	*Gád* — .	*Gát* — .
Recover (to), (to get back)	Ár-*dāūkori* —	Ár-*dāūkoro* —
„ „ , (to get well)	Tig-*bói* — .	Té-*bó* — .
Reduce the size of (to) .	Ár-*kínab* — .	Ár-*kínap* — .
Red	*Chérama*-da.	*Chérama*. .
Reed (a) . . .	*Rídi*-da. .	*Rédi*. . .
Reef (a), (rocks) . .	*Bāūroga*-da.	*Bāūroga*. .
„ „ , (coral) . .	*Jówio*-da. .	*Jówio*. . .
Reflect (to), (as in water) .	Ót-*yólo* — .	Āūt-*yólo* —
„ „ , (to think) .	*Kúk*-l'ár-*ér gád* — .	*Kúk*-lé ár-*gád* — .
Reflection (a) . .	Ót-*yólo*-da. .	Āūt-*yólo*. .
Refuse . . .	*Rúcha*-da. .	*Rúchká*. .

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Púchikwár.	Āūkāū-*Júwōī*	*Kol.*
Ár-*yára*. . .	Rá-*jára*. . .	Le-*yàre*.
Yíràt-ke. . .	*Jírat*-che. . .	Le-*yírad*.
Kàt-da. . . .	*Kàt*-lekíle. . .	*Kàt*-le.
Ból-da. . . .	*Bāūkol*-lekíle. . .	*Bāūkol*-che.
Dóp-da. . .	*Dóp*-lekíle. . .	*Dóp*-che.
Chír-da. . .	*Chír*-lekíle. . .	*Chír*-che.
Óm-*ét* — . .	Āūkom-*ét* — .	Lá-ngóm-*ét* —
Ó-*wútel* — . .	Āūkāū-*wútal* — .	Ó-*wútel* —.
Àn köle ! ? . .	*Àn k'lé* ! ? . .	*En k'lé* ! ?
Àn lúngi ? . .	*Àn lúngúi* ? . .	*En lúngi* ?
Tāī. . . .	*T'ràle*. . . .	*Tále*.
Málin ? . . .	*Míàk*-chíke ? . .	*Méak*-kéin ?
Móli-l'óto-*tári*-da. .	*Pāūt*-tāūtāū-*tári*. .	*Móli*-tāūto-*táréí*-che.
Ír-*bínger* — . .	Ré-*bínger* — .	Er-*bínge* —.
Kót — . . .	*Kót* — . .	— *Kód* —.
Ár-*tóár* — . .	Rá-*lót* — . .	— Á-*tókar* —.
Té-*kúnye* — . .	Tek-*kónyè* — . .	Lá-téak-*kúnye* —.
Ár-*kāūdeng* — .	Rá-*k'dóluk* — . .	— Á-*k'dóng* —.
Chétà-da. . . .	*Chétak*-lekíle. . .	*Chétok*-che.
Ríde-da. . . .	*Réde*-lekíle. . .	*Rédi*-che.
Búroka-da. . .	*B'rúke*-lekíle. . .	*B'rúkè*-che.
Jówio-da. . .	*Jówio*-lekíle. . .	*Jówio*-che.
Āūto-*yúle* — . .	Āūtāū-*júlè* — . .	Āūte-*yulè*—
Pāū-le-*tíwe kót* — .	*Pāūk*-le-*tíwe*-le-*kót* —	—*Pok*-ke-*tíwe kód*—.
Āūto-*yúle*-da. . .	Āūtāū-*júle*-lekíle. .	Āūte-*yulè*-che.
Béchà-da. . .	*Béchak*-lekíle. . .	*Béchak*-che.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Refuse (to) . . .	'Ik-íji-*kíla* — .	'Ik-ídi-*kílá* — .
" " . . .	'Ik-ára-*inga* — .	'Ik-koáro-*ingá* — .
Relate (to) . . .	Tár-*chí* — . .	Tár-*chíkik* — .
Relative (a) . . .	Ár-*dóàti*-da. . .	Ár-*dāūtāū*-ré. .
Release (to) . . .	Eb-t'ót-*máni* — .	Eb-t'āūt-*máno* — .
Remain (to) . . .	*Páli* — . .	*Poáli* — . .
Remember (to) . .	*Gád* — . .	*Gát* — . .
Remind (to) . . .	'En-*yáb* — . .	'En-*yoáb* — . .
Remove (to) . . .	*Ík* — . . .	*Í* — . . .
Rent (a) . . .	*Jág*-da. . .	*Jág*. . . .
Repair (to) . . .	*Béringa* — . .	*Dem* — . .
" " (a canoe, etc.)	*Ját* — . .	*Joát* — . .
" " (a bowstring.)	*Māa* — . .	*Mōo* — . .
Repeat (to) . . .	*Tálik yáb* — .	*Toálé yoáb* — .
" " . . .	Áka-t'ár-*chúru* — .	Áka-t'ár-*chúru* — .
Replace (to) . . .	'Ár-*lóg-len tegi* — .	'Ár-*lóg-á tég* — .
Reply (to) . . .	'En-*yáb* — . .	'En-*yoáb* — .
Reprove (to) . .	'En-*yáb*-nga-l'í-*tāī* —	'En-*yoáb*-nga-l'í-*tá* —
Resembling . . .	*Kíen wāī*-da. .	*Kíchana yátya*. .
" . . .	*Kichikan*-da. .	*Kíchana*. . .
Reside (to) . . .	*Búdu* — . .	*Búdu* — . .
Restore (to) . . .	Ár-*dāūkra* — .	Ár-*dókrá* — .
Retch (to) . . .	Ád-*wé* — . .	Ád-*wákiá* — .
Retreat (to) . . .	*Káj* — . .	*Koāij* — . .
Return (to), (come back)	*On* — . . .	*Āūn* — . . .
" " " .	*Wíj* — . .	*Wíj* — . .

Púchikwár.	*Āūkāū-Júwōi.*	*Kol.*
'É-íram-*muk*— . .	'Éak-ré-*múk* — .	'Áka-éram-*múk* —.
'É-áram-*inga* — .	'Éak-rám-*éinga* — .	'Ák-éám-*ínga* —.
Tá-*ngol* — . .	T'rá-*ngol* — . .	Lá-tá-*ngol* —.
Ár-*chúletú*-nen. .	Rá-*chúletú*-lekile. .	Áka-*chuletu*-an.
Ébe-t'óng-*má* — .	Ébe-t'āūn-*mák* — .	— Ébe-t'āūn-*mák* —
Ñāū — . . .	*Ñó* — . . .	Ó-*ñó* —.
Kót — . . .	*Kót* — . . .	— *Kód* —.
'In-*wár* — . .	'En-*yàr* — . .	— 'In-*wár* —.
Dé — . . .	*Éak* — . . .	— *Lé* —
Dítế-da. . . .	*Póng*-lekile. . .	— *Deléake*-che.
Dem — . . .	*Dem* — . . .	— *Dem* —.
Chot — . . .	*Ch'lók* — . .	— *Chot* —.
Móye — . .	*Mōīyè* — . .	— *Móye* —.
Kól wér — . .	*Kól yàr* — . .	*Kól*-lá-*wár*—.
Ó-t'á-*tāī* — . .	Āūkāū-ter-*chúl* — .	— Ó-tá-*tāīl*—.
'Ár-*tíw-an téich* — .	'Rá-*tíw-an á-téch*— .	'Lá-*tíw-an*-le-*téich*—.
'In-*wár* — . .	'En-*yàr* — . .	— '*In-wár* —.
'In-*wár*-l'ír-*tāī* — .	'En-*yàr*-l'í-*tá* — .	'In-*wár*-ker-*tá* —.
Kóta köle déle . .	*Kótok k'lé* — . .	*Kótok k'lá déle.*
Étá. . . .	*Átok lungúi á*-kile. .	*Étak.*
Kāīch — . .	*Kāīch*— . . .	— *Kāīch* —.
Ár-*tāūr* — . .	Rá-*élè* — . .	Lá-*tāūkar* —.
Óm-*kúwe* — . .	Am-*kúwe*— . .	Óm-*kúwe* —.
Tápal — . .	*Tàpal* — . .	Ó-*tépel* —.
Úne — . . .	*Ónè* — . . .	*Úne* —.
Lú — . . .	*Lú* — . . .	*Lú* —.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Return (to), (come back)	Íji-*kàdli* —	Idi-*kedgé* —
„ „ , (restore)	Ár-*dāūkori* —	Ár-*dāūkoro* —
Revolve (to)	Íji-*kéti* —	Idi-*kíti* —
Rheumatism	*Móla*-l'á-áb-*māūr*—ké.	*Māūla*-l'áb-*moár*-ké.
Rib (a)	*Párilá*-da.	*Pāūromto.*
Rich	Ót-*yúbúr*-da.	Ót-*rát.*
Right, (correct)	*Béringa*-da.	*Dem.*
Right hand (the)	*Bída*-da.	*Bída.*
All right	*Āū nó* !	*Ó-ó* !
That is right	*Ká béringa*-da.	*Ká dem.*
Rigid	*Chéba*-da.	*Ñoáto.*
„	*Látawa*-da.	*Látawa.*
Rim (the)	Áka-*pé*-da.	Áka-*pá.*
Rind (the)	Ót-*āīch*-da.	Ót-*kāīch.*
Ringworm	*Dákar*-da.	*Doákar.*
Rinse the mouth (to)	Ákan-*údu* —	Ákan-*kúdu* —
Ripe	*Tāīl*-ré.	*Tála*-nga.
Rise up (to)	*Bói* —	*Bó* —
„ „ „ , (of the tide)	*Bú* —	*Bú* —
Rivulet (a)	*Jig bá*-da.	*Jigboá.*
Road (a)	*Tinga*-da.	*Ténga.*
Roar (the), (as of surf)	Áka-*yeng*-da.	Áka-*yeng.*
Roast (to)	*Téri* —	*Tári* —
Rob (to)	*Táp* —	*Toáp* —

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Íram-*kāīt* — . .	Ré-*kōīcha* — . . .	Íram-*kāītak* —.
Ár-*tāūr* — . .	Rá-*élè* — . .	Áka-*tāūkar* —.
Íram-*kāīte* — . .	Ré-*kátè* — . .	— Íram-*kéta* —.
Píreke-l'á-áb-*már*-ke *Kétam*-l'á-áb-*már*-ke. .	*Kàtam*-l'á-*māūr*-[-che.]	*Kétam*-ke-k'om-*már*-le !
Bāūronga-da. . .	*B'rónga*-lekíle.	*B'róngè*-che.
Āūto-*yíper*-da. .	Āūtāū-*jíper*-lekíle. .	Āūte-*yíper*-che.
Dem-da. . . .	*Dem*-lekíle. . .	*Dem*-che.
Píti-da. . . .	*Píti*-lekíle. . . .	*Píti*-che.
Āū ! . . .	*Wĕ-é !* . . .	*Āū !*
Íte dem-da. . .	*Étád em*-lekíle. .	*Íte* le-*dem*-le.
Tāūrom-da. . .	*Tāūram*-lekíle. . .	Le-*tāūram*-le.
Lōī-da. . . .	*Lōī*-lekíle. . .	Le-*lōī*-le.
Ó-*pāī*-da. . . .	Āūkāū-*páká*-lekíle. .	Tó-*pàka*-le.
Āūto-*kāīch*-da. . .	Āūtāū-*kāīch*-lekíle. .	Tāūte-*kāīch*-che.
Tāūr-da. . . .	*Toár*-lekíle. . . .	*Toár*-che.
Óm-*kéde* —. . .	Āūkom-*kéde*—. .	Óm-*kéde* —.
Lóch-nga. . .	*Lōīch*-chíkan. . .	Le-*lóch*-le.
Kōīnye—. . .	*Kōīnyè* —. . .	Ó-*kónye* —.
Kāūle —. . .	*Kāūlè* — . .	Ke-*kāūle* —.
Dína déle-da. . .	*Dína déle*-lekíle. .	*Dína déle*-che.
Tāīeng-da. . .	*Tāīeng*-lekíle. . .	*Tāīeng*-che.
Ó-*wúke*-da. . .	Āūkāū-*wúke*-lekíle. .	Ó-*wúke*-che.
Táp — . . .	*Táp* — . . .	—*Táp* —.
Tob — . . .	*Top* — . . .	—*Tob*—.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Rock (a), (large) . .	*Bāūroga*-da. .	*Bāūroga*. . .
" " , (small) . .	*Tāīli*-da. . .	*Tāīli*. . . .
Rock (to) . . .	Ár-*gídi* — . .	Ár-*gídi* — . .
Roll (to), (as of a stone) .	*Wédé* — . .	*Wédé* — . .
" " , (as of a canoe) .	Ár-*gídi* — . .	Ár-*gídi*— . .
" " , (as of a log on the beach).	Ád-*gédé* — . .	Ár-*gélé*— . .
Roll up (to), (as of a mat)	*Kāūt* — . .	*Kāūdo* — . .
Roof (the) . . .	*Chńng*-da. . .	*Chá*. . . .
Roof of the mouth (the) .	*Lāīa*-da. . .	*Lāīyo*. . .
Root (a) . . .	Ár-*chńg*-da. . .	Ár-*chńg*. . .
Rope (a) . . .	*Bétmo*-da. . .	*Bétma*. . .
Rot (to) . . .	*Chāūru* — . .	*Choáru* — . .
Rotten	*Chāūru*—ré. . .	*Choáru*-nga. .
Rough, (as of bark) . .	*Téripa*-da. . .	*Téripa*. . .
" , (as of the sea) .	*Kāūúló*—da. .	*Kāīnyér*. . .
Round	Ót-*língriya*-da. .	Ót-*lingriya*. . .
"	Ót-*bana*-da. . .	Ót-*bana*-nga. .
Round (to go) . .	Ót-*kéli* — . .	Ót-*kíli* — . .
Rouse (to) . . .	Áb-*géinta* —. .	Id-*loáro* — . .
Row (a) . . .	Íji-*chet*-da. . .	Ídi-*chát*-nga. .
Row (to make a) . .	Íji-*chet* — . .	Ídi-*chát* — . .
Row (to), (to paddle) .	*Tápu* — . .	*Toápo* —. . .
Rub (to) . . .	*Lúrāīchá*.—. .	*Lurāīchá* — .
Rub one's eyes (to) . .	Íji-*ló* — . .	Ídi-*ló* — . .
Rubbish . . .	*Búcha*-da. . .	*Rúchká*. . .

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Púchikwár.	Âûkäü-*Júwōī.*	*Kol.*
Búroka-da.	*B'rúke*-lekîle.	*B'rúke*-che.
Mé-da.	*Màka*-lekîle.	*Méaka*-che.
Ár-*géde* —	Rá-*gídè* —	Lá-*géde* —.
Kátè —	*K'tàkè* —	Âūtom-*kàt* —.
Ár-*géde* —	Rá-*gídè* —	— Á-*géde* —.
......	Am-*kétè* —	......
Kút —	*Kót* —	— *Kút* —.
Chong-da.	*Chong*-lekîle.	*Chong*-che.
Lāīye-da.	*Lāīyo*-lekîle.	*Lóyè*-che.
Ár-*chok*-da.	Rá-*chok*-lekîle.	Tá-*chok*-le.
Bétmo-da.	*Bétmo*-lekîle.	*Bétmo*-che.
Chárāō —	*Ch'rāō* —	— *Ch'rāō* —.
Chárāō-nga.	*Ch'rāō*-chíkan.	*Ch'rāō*-wan.
Térepe-da.	*T'ràpe*-lekîle.	*T'répè*-chè.
Kāōle-da.	*Kópal*-lekîle.	*Kāōle*-chè.
Âūto-*nélokma*-da.	Âūtāū-*lingrí*-lekîle.	Tāūte-*nélakmá*-le.
......	Âūtāū-*nàlokma*-lekîle.	......
Âūto—*kéle* —.	Âūtāū-*kélè* —	— Âūte-*kéle* —.
Áb-*kíle* —	Á-*kíle* —.	— Á-*kíle* —.
Íram-*chát*-da.	Rém-*chát*-lekîle.	Íram-*chàt*-che.
Íram-*chát* —	Rém-*chát* —	Íram-*chàt* —.
Chóke —	*Chókè* —	Ó-*chóke* —.
Léréche —	*L'rāīchè* —	— Á-*larāīche* —.
Íram-*mílenye* —	Rém-*déye* —	Íram-*malínye* —.
Récha-da.	*Réchak*-lekîle.	*Réchok*-che.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Rubbish	*Béra*-da.	*Bára*.
Run (to)	*Káj* —	*Koáj*—
Run away (to)	Ad-*wéli* —	Ád-*chúnyu* —
Running over	Aūto-*éla*-nga.	Aūtāū—*kéléu*-nga.
Rust	Ád-*ché*-da.	Ád-*chél*-nga.
Rusty	Ád-*ché*-ré.	Ád-*ché*-nga.
Rustle (to)	*Kāūtot* —	*Kāū'āūt* —
S		
Sad	*Kúk*-l'ár-*jábag*-da.	*Kúk*-l'ár-*jábog*
„	*Búlab*-nga.	*Búlab*-nga.
Saliva	*Túbal*-da.	*Túbal*.
Salt water	*Báta*-da.	*Tóá*.
Same time (at the)	*Úcha ñá-tek*.	*Úyará ñónga-té*.
„ „ „	*Ér úba-lik*.	*Ár úba-lé*.
Same kind (of the)	*Ká óba*-da.	*Ká ubá*.
„ „ „	Ár-*lāūr*-nga-da.	Ár-*lāūr*-nga.
„ „ „	Áka-*pára*-da.	Áka-*poára*.
Sand (the)	*Tára*-da.	*Toāōwar*.
Sand fly (a)	*Ñípà*-da.	*Ñípká*.
Sap	Ig-*rāīs*-da.	Id-*yúrúch*.
Satisfied, (with food)	Teg-*bút*-ré.	Té—*bút*-ut —
Satisfied, (contented)	Aūt-*kúk béringa*-da.	Aūt-*kúk dem*
Say (to)	*Yáb*—	*Yoáb*—

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Répi-da. . .	*Pàrap*-lekile. . .	*Rápok*-che.
Tápal —. . .	*Tàpal* — . .	— *Tépal* —.
Óm-*wát* — . .	Am-*wàt* — . .	— Óm-*wát* —.
Āūtom-*pàreng*-nga. .	Āūtāū-*p'reng*-chíkan.	Āūtom-*p'reng*-le.
Óm-*bólo*-da. . .	Am-*bóle*-lekile. .	Ter-*pule*.
Óm-*bólo*-nga. . .	Am-*bóle*-chíkan. .	Á-*ból*—an—.
Kāūtot —. .	*K'tāūt* — . .	*K'tot* —.
Pāū-l'ár-*káda*-da. .	*Pāūk*-t'rá-*kadak*-lekile.	*Pok*-ka-*kádak*-che.
Bílap-nga. . .	*Bílap*. . . .	Ó-*bílip*-le.
Tép-da. . . .	*Téap*-lekile. . .	*Tép*-che.
Tōī-da. . . .	*Tōīí*-lekíle. . .	*Tōī*-che.
Kón téma. . .	*Kón ben*. . .	*Kón temak*.
Tíwe lúngi-yé. . .	*Tíwe lungúi-yé*. .	*Tíwe lúnge-ye*.
Íte lúngi-da. . .	*Éta lungúi á*-kíle. .	*Íte lúngi*.
Ár-*lúr*-da. . .	Rá-*lúr*-lekile. . .	Á-*lúr*-che.
Ó-*pāūruk*-da. . .	Āūkāū-*p'rók*-lekíle. .	Ó-*pāūrak*-che.
Tāōwer-da. . .	*Tāōwer*-lekile. .	*Tāōwer*-che.
Ñípa-da. . .	*Ñípák*-lekile. . . .	*Ñípéak*-le.
Ír-*rāīch*-da. . .	Ré-*rāīs*-lekíle. .	Ter-*rāīch*-le.
Tà—*pét*-nga. . .	Tàk—*péat*-chíkan. .	Tāī—*péat*-le.
Āūto-*pāū dem*-da. .	Āūtāū-*pāūk dem*--lekile.	Āūte-*pok dem*-che.
Wár—. . . .	*Yár*—	—*Wár*—.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Scab (a) . . .	*Wāinya*-da. . .	*Woōinya*. . .
Scald (to), (of the body) .	Ád-*lāuti*— . .	Ád-*lāutót*— . .
" " " .	Áb-*túlúp*— . .	Á-*túlup*— . .
" " , (in drinking) .	*Jói*— . . .	*Jói*— . .
" " " " .	*Púgat*— . .	*Púgat*— . .
Scale (a) . . .	*Wāinya*-da. . .	*Woōinya*. . .
Scaly	Ig-*wāinya*-ré. .	Id-*woōinya*-nga. .
Scar (a) . . .	*Gada*-da. . .	*Gádé*. . .
Scarce	*Ía bá*-da. . .	*Kétáma*. . .
Scare (to) . . .	Ár- *yádi*— . .	Ár-*yéweri*.— .
Scatter (to) . . .	Áka-tár-*tóāi*— .	Áka-tár-*toá*— .
Scent (a) . . .	Ót-*āō*-da. . .	Āūt-*oāō*. . .
Scold (to) . . .	Áb-*tógók*— . .	Áb-*tāūg*— . .
" " . . .	Íji-*rál*— . .	Idi-*ráli*— . .
Scoop out (to) . .	*Téné*— . .	*Táné*— . .
Scorched . . .	*Āūtiñ*-ré. . .	*Toápo*-nga. . .
Scrape (to) . . .	*Pāūr*— . .	*Pāūr*— . .
Scratch (a) . . .	*Ngáli*-nga-da. .	*Ngáli*-nga. . .
Scratch (to), (with a thorn)	Ig-*ngáli*— . .	Id-*ngáli*— . .
" " , (by hand) .	*Ngāūtówa*— .	*Ngāūtowá*— .
Scream (to), (from pain) .	Ára-*táni*— . .	Ád-*táni*— . .
" " , (from fright)	Ára-*pàtek*— .	Oáro-*páté*— . .
Scum	Ig-*béra*-da. . .	Id-*bára*. . .
Scurf	*Wāinya*-da. . .	*Woōinya*. . .
Sea (the) . . .	*Júru*-da. . .	*Júru*. . . .
Sea-shore (the) . .	Tāūko-*kéwa*-da. .	Tāūkāū-*kéwa*. .

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Wónye-da. . .	*Wónye*-le<u>k</u>íle. . .	*Wónyè*-che.
Óm-*lōīcher*— . . .	....	—Óm-*lōīcher*—.
Áb-*tāīlap*— . .	Am-*talàp*— . .	—Óm-*talép*—.
Chú— . . .	*Chú*— . . .	—*Chú*—.
Bíke— . . .	*Bíkè*— . . .	—*Bíke*—.
Wónye-da. . .	*Wónye*-le<u>k</u>íle. . .	*Wónyè*-che.
Ír-*wónye*-nga. . .	Ré-*wónye*-chíkan. .	Ák-er-*wóny*-en—.
Kóde-da. . .	*Kóde*-lekíle. . .	*Kódè*-che.
Kétia-da. . .	*Chóté*-le<u>k</u>íle. . .	*Chótāī*-le.
Ár-*wó*— . . .	Rá-*jóyok*— . .	—Ná-*wók*—.
Ó-tá-*péch*— . .	Āūkāū-t'rá-*péch*— .	—Ó-tá-*péch*—.
Āūto-*ó*-da. . .	Āūtāū-*ó*-le<u>k</u>íle. .	Āūte-*ó*-le.
Áb-*léte*— . .	Á-*létè*— . . .	Áka-*léte*—.
Íram-*rál*— . .	Rém-*rál*— . .	Írim-*rál*—.
Tàn— . .	*Tán*— . .	—*Tàn*—.
Āūtin-nga. . .	*Āūtin*-chíkan. . .	*Āūtiñ*-an.
Pāūr— . .	*Pāūr*— . .	—*Pāūr* —.
Ngólé-da. . .	*Ngól*-le<u>k</u>íle. . .	*Nga<u>l</u>éaka*-che.
Ír-*ngól*— . .	Ré-*ngól*— . .	—*Ngól*—.
Ngāūt— . .	*Ngāūt*— . .	—*Ngāūt*—.
Áram-*chébi*— . .	Rám-*chebí*— . .	Ákám-*chébí*—.
Áram-*bátè*— . .	Rám-*b'tàka*— .	Ákám-*batéaka*—.
Ír-*répé*-da. . .	Ré-*pàrap*-le<u>k</u>íle. .	Ter-*ràpok*-le.
Wónye-da. . .	*Wónye*-le<u>k</u>íle. . .	*Wónyè*-che.
Chíra-da. . .	*Chíre*-le<u>k</u>íle. . .	*Chírè*-che.
Tāū-*kāīyu*-da. . .	Tāūkāū-*kāīyu*-le<u>k</u>íle .	Tāū-*kāīyu*-che.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Sea urchin (a)	*Māūrio*-da.	*Māūrio*.
Sea water	*Bátá*-da.	*Tóá*.
Sea weed	*Pāo-tòng*-da.	*Pál-tong*.
" "	*Chábia*-da.	*Yoāōwat*.
Search for (to)	*Áta*—	*Oáto* —.
Seat (a)	Ára-*tāūk*-nga-da.	Oáro-*tāūkpi*-nga.
Second	Áka-*tāūro-búya*.	Áka-*tédi-bíla*.
Secretly	*Míla*-ké.	*Jíni*-ké.
See (to)	Ig-*bádig*—	Id-*bádi* —.
Seed (a)	Ī-*dāl*-da.	Ī-*dál*.
" "	*Ban*-da.	*Bán*.
Seek (to)	*Áta* —	*Oáto* —.
Seize (to)	*Ēni* —	*Ēné* —.
Select (to)	Ar-*láp* —	Ár-*loáp* —.
" "	Ót-*nán* —	Ót-*náné* —.
Send (to)	'En-t'i-*tán* —	'En-ted-*gúlu* —.
Send for (to)	Ár-*ñéré* —	Ár-*koán* —.
Separate (to)	Áka-tár-*t'āūā* —	Áka-tár-*tāūá* —.
Set (to), (of the sun, etc.)	Ár-*lāūti* —	Ár-*lāūt* —.
Set aside (to), (keep)	Ig-*lá*-l'ót-*chilyu* —	Id-*lá*-l'ót-*jeg* —.
Several	Ár-*dúru*-da.	Ár-*púlia*.
Sew (to)	*Ját* —	*Joát* —.
Shade	*Díya*-da.	*Díwa*.
Shadow (a)	'Ót-*díyà*-da.	'Ót-*díwa*.
" "	Ót-*lére*-da.	Ót-*lári*.
Shake (to)	Áb-*gídi* —	Áb-*gídi* —.

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Māūrio-da.	*Moriāū*-lek͟ile.	*Máriāī*-che.
Tōī-da.	*Tōī*-lek͟ile.	*Tōī*-che.
Pāīe-tung-da.	*Pāī-tóng*-lek͟ile.	*Pāīe-tóng*-che.
Chábia-da.	*Chábia*-lek͟ile.	*Chábiāī*-che.
Dáte —	*Átè* —	— *Átak* —
Aram-*tāū*-da.	Rám-*tók*-lek͟ile.	Am-*tāūk*-che.
Ó-*tāūrāū-bú*-da.	Āūkāū-*tāūrok-búwe.*	Ó-*tára-búwe*-te.
Mílé-ke.	*M'lí*-chè.	Lá-*m'léak.*
Ír-*tílu* —	Ré-*t'líu*—	— Er-*tílu* —.
Ír-*kāūdak*-da.	Ré-*kāūdak*-lek͟ile.	Er-*kāūdak*-che.
Úle-da.	*Óle*-lek͟ile.	*Ulè*-che.
Dáte —	*Átè* —	— *Átak*—.
Dí —	*É* —	— *Ík* —.
Ar-*lop* —	Rá-*lop* —	Á-*lop* —.
Āūto-*nán* —	Āūtāū-*nán* —	— Āūte-*nán* —.
'En-te-*kíle* —	'En-ter-*kílè* —	— 'En-ter-*kíle* —.
Ar-*ñáre* —	Rá-*wétè* —	— Á-*ñerà* —.
Ó-tá-*péch* —	Āūkāū-trá-*péch* —	— Ó-tá-*péch* —.
Ár-*lāūt* —	*Lāūt* —	Ká-*lāūt*-le.
Ír-*lá rék* —	Ré-*làka ch'rék* —	— Er-*l'á*-lāūte-*chek*—.
Ár-*díre*-da.	Á-*chápar*-lek͟ile.	Á-*díri*-che.
Chot —	*Ch'lók* —	— *Chot* —.
Tíyu-da.	*Tíyu*-lek͟ile.	*Tíyu*-che.
'Āūto-*tíyu*-da.	'Āūtāū-*tíyu*-lek͟ile.	'Āūte-*tíyu*-che.
Āūto-*lára*-da.	Āūtāū-*lára*-lek͟ile.	Āūte-*lárāīcha*-che.
Ab-*géde* —	Á-*gíde* —	— *Géde* —.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Shake, or clench, the fist (to).	Ōiyón-*téla* —	Óngón-*tála*—
Shake the head (to)	Íji-*gídi* —	Idi-*gídi* —
Shallow water	*Kéwa*-da.	*Kéwa*.
„ „	*Kéléto*-da.	*Kéléto*.
Shame	Ót-*ték*-da.	Ót-*téké*.
Shameless	Ót-*ték yábá*.	Ót-*ték yábo*.
Shampoo (to)	Áb-*ru* —	Áb-*ru* —
Shark (a)	*Yāī*-da.	*Yāī*.
Sharp	Ig-*réníma*-da.	Id-*rétá*.
Sharpen (to)	*Jít* —	*Jít* —
Shave (to)	*Jér* —	*Járé* —
She	*Ól*-la.	*Ól*.
Shell (a), (of an egg)	*Āīch*-da.	*Kāīch*.
„ „ , (of a nut)	*Tá*-da.	*Toá*.
„ „ , (fresh water)	*Ína āūla*-da.	*Choógar kāūlá*.
„ „ , (sea)	*Āūla*-da.	*Kāūlá*.
Shell, (tortoise)	*Tāō*-l'ót-*āīch*-da.	*Toāō kāīch*.
Shin (the)	Áb-*chálta*-da.	Áb-*chàlátá*.
Shine (to)	*Bétel* —	*Bétel* —
„ „	*Ker* —	*Kar* —
Ship (a), (sailing)	*Chéléwa*-l'áka-*dádi*--da.	*Chéle*-l'áka-*dádi*
„ „ , (steamer)	*Chéléwa*-l'áka--*bírma*-da.	*Chéle*-l'áka-*bírma*.
Shiver (to)	Ig-*béredi* —	Id-*bérédi* —

Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Āūlam-*tāīl* —	Āūlam-*tàkal* —	Āūlam-*tèakal* —.
Īram-*géde* —	Rém-*kàte* —	Īram-*gíde* —.
Kāīyu-da.	*Kāīyu*-lekíle.	*Kāīyu*-che.
Káletu-da.	*K'làta*-lekíle.	*K'làte*-che.
Āūto-*é*-da.	Āū-*tàk*-lekíle.	Āūte-*éak*-le.
Āūto-*é póye*-da.	Āū-*tàk póye.*	Āūte-*éak póyi*-che.
Áb-*báté* —	Á-*b'téakè* —	— Á — *b'téaka* —.
Yāī-da.	*Yāī*-lekíle.	*Yāī*-che.
Īr-*rétà*-da.	Ré-*ràtak*-lekíle.	Ter-*rétak*-che.
Chét —	*Chéat* —	— *Chéat* —.
Bāūtāū—	*Bótāū* —	— *Bāūtāū* —.
Ūle.	*Ūle,*	*Óle.*
Kāīch-da.	*Kāīch*-lekíle.	*Kāīch*-che.
Tāū-da.	*Tāū*-lekíle.	*Tāū*-le.
Éna kāūlà-da.	*Énak kāūlok*-lekíle.	*Énak kāūlok*-le.
Kāūlà-da.	*Kāūlok*-lekíle.	*Kāūlok*-le.
Táre-l'óto-*kāīch*-da.	*Tárāū*-tāūtāū-*kāīch*-lekíle.	*Táre*-tāūte-*kāīch*-che.
Áb-*chàltāū*-da.	Ó-*choltāū*-lekíle.	*Cháltāū*-che.
Bàtel —	*Bétal* —	— *B'té* —.
Ker —	*Kar* —	— *Ker* —.
Chélewa-l'ó-*dádi*-da.	*Ch'léwa*-tāūkāū-*dádi*-lekíle.	*Cheléwa*-tó-*dádi*-che.
Chélewa-l'ó-*bírma*-da.	*Ch'léwa*-tāūkāū-*bírma*-lekíle.	*Cheléwa*-tó-*bírma*-che.
Īr-*péretá* —	Ré-*t'rétik* —	Er-*p'rétok*—.

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English.	Áka-*Bía*-da.	Ákar-*Bálé*.
Shoot (to), (with a bow)	*Tāīj* —	*Táoh* —
„ „ „ „ „	*Pāīti* —	*Pāīpo* —
Shore (the)	Tāūko-*kéwa*-da.	Tāūkāū-*kéwa*.
On shore	*Kéwa-len*.	*Kéwa-len*.
Short	*Jódàma*-da.	*Jódokma*.
Shortly	Tár-*ólo-lek*.	Tár-*kāūlo-lé*.
Shoulders (the)	*Tāūgo*-da.	*Tāūgo*.
Shoulder blade (the)	*Pāūdikma*-da.	Áb-*pāūdiá-toá*.
Shout (to)	Ákan-*gúrú* —	Akan-*gúrú* —
Shove (to)	Ig-*údāōti* —	Id-*údāōto* —
Shove off (to)	Ig-*údāōti* —	Id-*údāōto* —
Show (to)	Ī-*tán* —	Id-*gúlú* —
Shun (to)	Ád-*rák* —	Ád-*roák* —
Shut (to)	Āūko-*méwàdi* —	Āūkāū-*mẹ́dálo* —
Shy (to be)	Ót-*tektik* —	Āūt-*té* —
Sick (unwell)	Ig-*bongi*-da.	Id-*bongi*.
„ „	*Yed*-da.	*Yet*.
„ (to be), (to vomit)	Ád-*wẹ́* —	Ád-*wákiá* —
Side (the)	*Páritá*-da.	*Páritá*. *Poáramto*.
Right side (the) —	*Káré-tek páritá*-da.	*Kár-tẹ́ poáramto*.
Left side (the)	*Kámé-tek páritá*-da.	*Koábar-té poáramto*.
On this side	*Káré-tek*.	*Kár-té*.
On that side	*Kátome-tek*.	*Koábar-té*.
Side ways	*Lāūri*.	*Lāūri*.
Sigh (to)	*Chāīat* —	*Chāīeti* —
Silent (to be)	*Míla* —	*Jíni* —

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Púchikwár.	Āūkāū-*Júwōī.*	*Kọl.*
Tāīch —	*Tāīch* —.	— *Tāīch* —.
Píré — .	*P'ré* — .	— *P'ré* —.
Tāū-*kāīyu*-da.	Tāūkāū-*kāīyu*-lekíle.	Tāū-*kāīyu*-che.
Kāīyu-wan.	*Kāīyu-wan.*	*Kāīyu-wan.*
Dédéba-da.	*Tótak*-lekíle.	*Dédebá*-che.
Tá-*chú-lé.*	T'rá-*chú-le.*	Tá-*chú-lé.*
Párá-tāū-da.	*Pāūrok-tókāū*-lekíle.	*Pára-tāūkāū*-che.
Bén-da.	*Bén*-lekíle.	*Bén*-che.
Óm-*kíri* —	Aūkom-*kírí* —	Óm-*kíri* —.
Ír-*téra* —	Ré-*térak* —	— Er-*térak* —.
Ír-*téra* —	Ré-*térak* —	— Er-*térak* —.
Ér-*kíla* —	Ré-*kílè* —	— Er-*kíle* —.
Óm-*rátāū* —	Am-*rok-tókāū* —	Óm-*rák-tāūkāū* —.
Ó-*méwàdi* —	Āūkāū-*b'rúkal* —	— Ák-ó-*méwádi* —.
Ó-*té* — .	Āū-*tàk* —	Àūte-*éak* —.
Ír-*tāū*-le-*wár*-da.	Ré-*téwe*-lekíle.	Er-*téwi*-che.
Nínik-da.	*Chebí*-lekíle.	*Nínak*-che.
Óm-*kúwe* —	Am-*kúwe* —	Óm-*kúwe* —.
Bāūrónga-da.	*B'rónga*-lekíle.	*B'róngè*-che.
Ípilà bāūrónga-da.	*Épel* á-*b'rónga*-lekíle.	*Ípel b'róngè*-che.
Kúpílà bāūrónga-da.	*Kúpel* á-*b'rónga*-lekíle.	*Kúpel b'róngè*-che.
Ípilà.	*Épel.*	*Ípel.*
Kúpilà.	*Kúpel.*	*Kúpel.*
Lúra.	*Lúre.*	L'á-*lúre.*
Chélet —	*Ch'let* —.	*Chelet* —.
Mílé — .	*M'lí* — .	— *M'léak* —.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Be silent!	*Míla*!	*Jíni*!
Silly	*Múgu*-t'ik-*pícha*-da.	*Múgú*-t'id-*pícha*.
Similar	Ár-*láür*-nga-da.	Ár-*láür*-nga.
„	Áka-*pára*-da.	Áka-*podára*.
Sinew (a)	*Yílnga*-da.	*Ílnga*.
Sing (to)	*Rámit töiyu*—	*Roáb jodáro*—
Singer (a)	Ár-*tóiyu*-nga- -da.	Ár-*jodáro*-nga.
Singing in the ears (a)	Áka-*níli*-da.	Áka-*níli*.
Single, (alone)	Ig-*lá*-da.	Id-*loá*.
„ , „	Íji-*lá*-da.	Idi-*loá*.
„ , (unmarried male)	Áb-*wára*-da.	Áb-*wáro*.
„ , (unmarried female)	*Jádijóg*-da.	*Joátojóg*.
Singly	Āüto-*ká*-nga.	Āüto-*koāōa*-nga.
Sink (to)	*Lúdgi*—.	*Lútu*—
Sister (a)	Ár-*dóàti*-da.	Ár-*dótó*-t.
Sit down (to)	Áka-*dói*—	Áka-*dói*—
Sit still (to)	Ig-*nú*—	Id-*nú*—
Skilful	*Múgú*-t'i-*dāi*-da.	*Múgú*-t'id-*dāi*.
Skin (the)	Ót-*āich*-da.	Ót-*kāich*,
Skin (to)	*Dōich*—	Ót-*kāich*—
Skull (the)	*Chéta*-da.	*Chektá*.
Sky (the)	*Māūro*-da.	*Māūro*.
Slacken (to), (of a rope)	Āüyu-*tāūl*—	Ójo-*tāūl*—
„ „ , (of a current)	Áka-*yádakinyi*—	Áka-*yádákinyi*—
Slap (a)	*Pédi*-da.	*Pédi*.

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Púchikwár.	*Āūkāū-Júwōī.*	*Kol.*
Mílé !	*M'lí* !	*M'léak* !
Míka-te-*té*-da.	*Míka*-ter-*tàka*-lekíle.	*Míka*-ter-*téaka*-che.
Ár-*lúr*-da.	Rá-*lúr*-lekíle.	Á-*lúr*-che.
Ó-*pāūruk*-da.	Āūkāū-*p'rók*-lekíle.	Ó-*pörak*-che.
Yílang-da.	*J'ling*-lekíle.	Ón-*yílang*-che.
Yāū chāūre—.	*Jok*-le *chórāū*—	—*Yok*-kí-*chóre*—.
Ár-*chāūre*-da.	Rá-*chórāū*-lekíle.	Á-*chóran*-che.
Ó-*níli*-da.	Āūkāū-*níli*-lekíle.	Ó-*níli*-le.
Ír-*là*-da.	Ré-*làka*-lekíle.	Er-*lá*-che.
......	Rém-*làka*-lekíle.	......
Áb-*wára kúi*-da.	Á-*wára kúi*-lekíle.	Ó-*wára kúi*-che.
Kíchik-da.	Á-*kíchik*-lekíle.	Ó-*k'chók*-che.
Āūtom-*kāō*-da.	Āūtom-*kāō*.	Āūto-*kāō*-che.
Lúd—.	*Lít*—	—*Lít*—.
Á-*chúletú*-da.	Rá-*chúletú*-lekíle.	Á-*chúletú*-n.
Āūto-*líti*—	Āūkāū-*kírak*—	Āūter-*líti*—.
Ír-*nú*—	Ré-*déka*—	Er-*nú*—.
Míka-ta-*bíngik*-da.	*Míká*-ter-*bíngak*-lekíle	*Míka*-ter-*bíngak*-che.
Āūto-*kāīch*-da.	Āūtāū-*kāīch*-lekíle.	Āūte-*kāīch*-che.
Tāīlap—	*T'làp*—	— *T'lep*—.
Tāū-da	*Tāū*-lekíle.	*Tāū*-che.
Lémar-da.	*Lémar*-lekíle.	*Lémar*-che.
Āūto-*len*—	Āūtāū-*làkan*—.	Āūte-*léakan* —.
Ó-*yádekāīnye* —	Āūkāū-*yádakénye*—.	Kó-*yádakāīnye*—.
Péte-da.	*Péte*-lekíle.	*Péte*-che.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Slap (to)	*Pédi*—	*Pédi*—
Sleep (to)	*Mámi*—	*Mámi*—
„ „	*Bármi*—	*Boándri*—
Sleepy (to be)	Ig-*árlà*—	Id-*koárlo*—
Sleepless	*Ékāīch*-nga-da.	*Ékāīch*-nga.
Slice (a)	Ik-*púku*-da.	Id-*púku*.
Slice (to)	*Kóbàt*—	*Kóbat*—
Slide (to)	*Gália*—	*Gália*—
Slimy	*Gáldim*-da.	*Gáldim*.
Slip (to)	*Gália*—	*Gália*—
Slippery	*Gáldim*-da.	*Gáldim*.
Slope (a)	*Pàlétá*-da.	*Pálégap*.
Slowly	*Dódo*.	*Lámé*.
Small	*Kétia*-da.	*Két ámá*.
Smash (to)	*Kújúrí*—	*Kújúrú*—
Smear (to)	Ád-*lét*—	Ád-*mó*—
Smell (a)	*Āō*-da.	*Oāō*.
„ , (unpleasant)	Ót-*āō jábag*-da.	Ót-*oāō jábog*.
Smell (to), (sniff)	*Núrúch*—	*Núrúp*—
„ (to)	*Túm*—	*Tóng*—
„ detect by (to)	Ót-*āō*-l'ig-*lāūri*—	Āūt-*oāō*-l'í-*lāūri*—
Smile (a)	*Kémerya*-da.	*Kémerya*.
„ (to)	*Kémerya*—	*Kémerya*—
Smoke	*Māūlu*-da.	*Māūlāīch*.
Smooth	*Lingiriya*-da.	*Lingriya*.
Smoothen (to)	*Púlāō*—	*Púlāōwá*—

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Péte—. . . .	*Pétè.* . . .	— *Péte*—.
Móli—. . .	. . . .	*Móli* —.
Pāūt— . . .	*Poāūt*— . .	*Pāūt*—.
Ír-*pāūt* — . .	Ré-*poāūt*— . .	Er-*móli*—.
Póle-nga. . .	*Póle*-lekíle. . .	Ó-*póle*-le.
Ír-*bó*-da. . .	Ré-*bāūkāū*-lekíle. .	Er-*bókà*-che.
Kāūbat— . .	*Kóp*— . . .	—*Kāūp*—.
Kólad— . .	*K'lót*— . . .	*K'lót*—.
Kóled-da. . .	*K'lót*-lekíle. . .	*K'lót*-che.
Kólad— . .	*K'lót*— . . .	*K'lót*—.
Kóled-da. . .	*K'lót*-lekíle. . .	*K'lót*-che.
Pálete-da. . .	*Ch'lāīcham*-lekíle. .	*Ch'lāīcham*-che.
Tóte. . . .	*Tóte.*	*Tóte.*
Kétawa-da. . .	*Chóté*-lekíle. . .	*Kétawa.*
Dó— . . .	*Dok*— . . .	—*Dók*—.
Óm-*óde*— . .	Am-*óde*— . .	Óm-*óde*—.
Ó-da . . .	*Ó*-lekíle. . . .	*Ó*-che.
Ót-*ó káda*-da. . .	Āūtāū-*ó kádak*-lekíle.	Āūte-*ó kádak*-che.
Núrich— . .	*Narúch*— . .	*Narít*—.
Téng— . . .	*Téng*— . . .	—*Téng*—.
Āūto-*ó*-lé-*lúra*— .	Āūtāū-*ó*-làk-*lúrè*— .	Āūte-*ó*-ke-*lúr*—.
Kémer-da. . .	*Móchar*-lekíle. . .	*Kémer*-che.
Kémer— . .	*Móchar*— . .	*Kémer*—.
Lep-da	*Lep*-lekíle. . .	*Lép*-che.
Língri-da. . .	*Lingrí*-lekíle. . .	*Lingrí*-che.
Pélewa— . .	*P'líwe*— . .	—*Palíwe*—.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Smoothen (to), (to polish)	*Géligma*—	*Gélegma*—
Snake (a)	*Jóbo*-da.	*Jóbo.*
Snap (to), (as of a dog)	Ik-*kárab*—	It-*koárab*—
„ „ , (as of wood) „	*Tāūpati*—	*Tāūpáto*—
Snatch (to)	*Dāūkori*—	*Dókori*—
Sneer (to)	Ig-*ingrí*—	Id-*chingrí*—
Sneeze (to)	*Chíba*—	*Chíbá*—
Sniff (to)	*Núrúch*—	*Núrúp*—
Snuffle (to)	Āūko-*āūrōija*—	Āūk-*kāūrōijá*—
Snore (to)	*Gāūráwa*—	*Kúrúdá*—.
So	*Kíen wāī*—	*Kíchána yátya.*
So big	*Kíen wāī dóga*-da.	*Kíchána ubá kóchu.*
So much	*Kíen wāī.*	*Kíchána.*
Soak (to)	*Yóp*—	*Yāūp*—
Sob (to)	Ót-*āūna*—	Āūt-*āūná.*
Soft	*Yóp*-da.	*Yāūb.*
Soften (to)	*Yóp*—	*Yāūb*—
Softly	*Dódo*-ké.	*Lámé*-ké.
Sole of the foot (the)	*Élma*-da.	*Kálmo.*
Sometimes	*Ñiá-tek ñiá-tek.*	*Ñónga-té ñónga-té.*
Somewhere	*Kátin ér-len.*	*Koábá ár-rá.*
Son (a)	*Bá*-da.	*Boá.*
Song (a)	*Rámit*-da.	*Roáp.*
Soon	*D'ár-éri*-nga-da.	*D'ár-kāūwer.*
Sore (a)	*Chúm*-da.	*Chúm.*
Sore (to be)	*Chám*—	*Choámi*—

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Púchikwár.	Âūkāū-*Júwōī.*	*Kol.*
Kéletam— . .	*K'létam*— . .	*K'létam*—.
Chúpe-da. . .	*Chúpe*-lekile. . .	*Chupè*-che.
Ír-*périch* — . .	Ré-*p'réch*— . .	—Âkar-*péakar*—.
Tób— . . .	*Tóp*— . . .	—Ter-*tóp*—.
Chuchà— . .	*Ténè*— . . .	—*Chuchak*—.
Ír-*chénger*— . .	Ré-*chénger*— . .	Er-*chénger*—.
Chepe— . .	*Chépa*— . .	*Chípa*—.
Núrich— . .	*Narúch*— . .	*Narít*—.
Ó-*āūrāījá*— . .	Âūkāū-*k'rótāū*— .	Âūko-*āūrāījá*—.
Kér— . . .	*Kér*— . . .	—*Kér*—.
Kóta köle. . .	*Àtok k'lé.* . .	*Kótok k'lá.*
Kóta köle dúrnga-da.	*Àtok k'lé á-chákí*-lekile.	*Kótok k'lá dúrnga*-che.
Kóta köle. . .	*Àtok k'lé.* . .	*Kótok k'lá.*
Yāūpich— . .	*Jópich*— . .	—*Yópich*—.
Âūto-*āūna*— . .	Âūtāū-*àlat*— . .	Âūte-*ng'rot*—.
Yāūpich-da. . .	*J'róngap*-lekile. .	*Yópich*-che.
Yāūpich— . .	*J'róngap*— . .	—*Yópich*—.
Tóto-ke. . . .	*Tótè*-chè. . .	L'áka-*tóte.*
Kāīlam-da. . .	*Kálam*-lekile. . .	*Kāīlam*-che.
Téma téma. . .	*Ben ben.* . . .	*Témak témak.*
Kún áram-an. . .	*Kún tíw-an.* . .	*Kúich tíw-an.*
Déle-da. . . .	*Del*-lekile. . .	Á-*délé*-che.
Yāū-da. . . .	*Jok*-lekile. . .	*Yok*-che.
*T'*ár-*kāūwar*-da. .	*T'*rá-*kāūwer.* . .	*T'*á-*kāīwar*-che.
Chim-da. . . .	*Chem*-lekile. . .	*Chim*-che.
Chám— . . .	*Ch'kom*—. . .	*Ch'kom*—.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Sorrowful	*Kúk*-l'ár-*jábag*-da.	*Kúk*-l'ár-*jábog*.
"	*Dékia*-da.	*Dékia*.
Sort (to)	Ót-*nán*—	Ót-*nádné*—
Soul (the)	*Kúk*-l'ár-*dékia*-da.	*Kúk*-l'ár-*dékia*.
" "	Ót-*yólo*-da.	Ót-*yāūlo*.
Sound (a)	*Tégi*-da.	*Tégi*.
Sour	Ig-*máka*-da.	Id-*moáká*.
South (the)	*Kámi-tek*.	*Kámár-té*.
South wind (the)	*Káre-tek wúl*-nga-da	*Kar-té poát*-nga.
South-west wind (the)	*Déria*-da.	*Dária*.
Spark (a)	*Béra*-da.	*Bára*.
Sparkle (to)	*Bétel*—	*Bétel*—
" "	*Bébinge*—	*Bébingi*—
Speak (to)	Íji-*yáb*—	Idi-*yoáb*—
Spider (a)	*Ñónga*-da.	*Koátmo*.
Spider's web (a)	*Kúd*-da.	*Kúd*.
Spike (a)	*Chúkul*-da	*Chúkul*.
Spill (to)	Ót-*éla* —	Ót-*kéléu*—
Spine (the)	*Été-tá*-da.	*Káte-toá*.
" "	*Gāūrob*-da.	*Gāūróm*.
Spinster (a)	Ab-*jádijóg*-da.	Áb-*joádojóg*.
Spit (to)	*Túbal*—	*Túbal*—
" "	*Chín*—	*Chín*—
Spittle (the)	Aka-*rāūs*-da.	Áka-*yúrúch*.
" "	*Túbal*-da.	*Túbal*.
Splash (to)	Ab-*chín*—	Áb-*chín*—

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Pāū-l'ár-*káda*-da.	*Pāūk*-rá-*kádak*-lekíle.	*Pok*-ká-*kádak.*
Dékawa-da.	*Pāūk*-rá-*t'làk*-lekíle.	*Dékawa*-che.
Āūto-*nán*—	Āūtāū-*lúp*—	—Āūte-*lúb*—
Pāū-l'ár-*dékawà*-da.	*Pāūk*-rá-*t'làk*-lekíle.	*Pok*-ká-*dékawá.*
Āūto-*yúle*-da.	Āūtāū-*júle*-lekíle.	Āūte-*yúlè*-che.
Téke-da.	*Téke*-lekíle.	*Téki*-che.
Ír-*má*-da.	Ré-*māūkāū*-lekíle.	Ter-*máka.*
Ípila.	*Épel.*	*Kupel.*
Kúpila páte-da.	*Kúpel pāūtāū*-lekíle.	*Kupel páte*-che.
Tériye-da.	*T'réye*-lekíle.	*T'réyè*-che.
Ír-*píper*-da.	*Pàrap*-lekíle.	*Pérap*-che.
Bétel—	*P'té*—	—*B'té*—
——„——	——„——	——„——
Íram-*wár*—	Rém-*yàr*—	Íram-*wár*—
Yúle-da.	*Chóptāū*-lekíle.	*Chóptá*-che.
Ōīcha-da.	*Óche*-lekíle.	*Óichè*-che.
Ché-da.	*Chéak*-lekíle.	*Chek*-chè.
Āūto-*pàreng*—	Āūtāū-*pràng*—	Āūte-*p'reng*—
Káta-tāū-da.	*Káte-tāū*-lekíle.	Á-*kàta-tāū*-che.
Kúrúp-da.	*Kúrup*-lekíle.	Ó-*kúrup*-che.
Áb-*kíchik*-da.	Á-*kíchik*-lekíle.	Ó-*k'chok*-che.
Tép—	*Téap*—	—*Tép*—
Chin—	*Chén*—	Ó-*chín*—
Ó-*rāīch*-da.	Āūkāū-*rāīs*-lekíle.	*Rāīch*-che.
Tép-da.	*Téap*-lekíle.	*Tép*-che.
Áb*chin*—	Á-*chén*—	*Wéch*—

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Splash (to), (with the hands)	*Pédi*—	*Pédi*—
Splice (to)	Āūko-tár-*āūdo*—	Āūkāū-tár-*kāūdo*—
Split (to)	Ákan-*tárala*—	Áka-*toárlo*—
Spoil (to)	*Éché*—	*Éché*—
Spotted	Ī-*tāūnatáni*-nga-da.	Id-*tāūndtáni*-nga.
Spray	Ót-*énya wáli*-da.	Ót-*kánye wélé*-nga.
Spread out (to)	*Tāūr*—	*Taur*—
" " "	*Pé*—	*Pé*—
Spring of water (a)	Áka-*chár*-da.	Áka-*choár*.
" " " "	*Chúlnga*-da.	*Chúlnga*.
Sprinkle (to)	*Yírip*—	*Yírip*—
Squat (to)	Ár-*úchubla*—	Oáro-*úchublá*—
Squeeze (to)	*Pétémi*—	*Páte*—
Squint (a)	Ī-*dal*-l'ár-*téka*-da.	Ī-*dal*-l'ár-*táká*.
Squint (to)	*Elrí*—	*Álri*—
Stab (to)	*Járali*—	*Chāūrpo*—
Stagger (to)	*Léléka*—	*Léléká*—
Stale	Ī-*tāū l*-ré.	Ī-*tāūl*-nga.
Stand (to)	*Kápi*—	*Kápi*—
Stand still (to)	Ig-*nú*—	Id-*nú*—
Stand on tiptoe (to)	Ára-*lāījāī*—	Oáro-*láji*—
Star (a)	*Cháto*-da.	*Chálami*.
Stare (to)	Ig-*nāūma*—	Id-*nóma*—
Start (to), (with surprise), etc.	Ig-*ñeràdla*—	Id-*ñéràdla*—

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Pūchikwár.	Āūkāū-*Júwōī.*	*Koī.*
Péte— . . .	*Péte* — . . .	*Péte*—.
Āūto-*kute*— . .	Āūkāū-ter-*kótè* — .	— Ó —ter -*kúte*—
Ó-*táré*— . .	Āūkom-*t'réáka* — .	Óm-*tár* —
Boké— . . .	*Āīchè* — . .	— *Āīche* —
Ír-*taunatán*-da. . .	Ré-*tenótan*-lekíle. .	*Tenāūten*-le.
Āūto-*kāīnyír*-da. .	Āūtāū-*kāīnyer*-lekíle. .	Āūte-*chéchel*-che.
Tāūr— . . .	*Tāūr* — . . .	— Ó-*tāūr* —
Pé— . . .	*Péi* — . . .	*Pé* —
Ó-*chár*-da. . .	Āūkāū-*chàr*-lekíle. .	Kó-*chár*-le.
Chílang-da. . .	*Ch'ling*-lekile. . .	*Chélang*-che.
Yírap— . . .	*J'ríp* — . . .	*Yiríp* —
Áram-*tāīchóm*— .	Rám-*tekchúm* — .	Am-*tāīchókam* —
Bàt— . . .	*Bàt* — . . .	*B'téaka* —
Ír-*kāūdak*-l'ár-*téké*-da.	Ré-*kaūdak*-t'rá-*téké*--lekíle.	Er-*kāūdak*-tá-*tāké*--che.
Àlapich— . .	Ré-*karáng* — . .	*Alàpich* —
Chét— . . .	*Chét*— . . .	*Chét*—
Lélà— . . .	*Lélàka*— . .	—*Leléaka*—
Ér-*tól*-nga. . .	Ré-*tól*-chíkan. . .	Er-*tól*-an.
Chè— . . .	*Chéaka*— . .	*Chéaka*—
Ír-*nú*— . . .	Ré-*nú*— . . .	Er-*nù*—
Áram-*lóoké*— . .	Rám-*lóehok*— . .	Am-*lāūkāīch*—
Kāīchan-da. . .	*Kāīchan*-lekíle. .	*Kāīchan*-le.
Ír-*nāūtāū*— . .	Ré-*nāūtāū*— . .	—Er-*nāūner*—
Ír-*ñáratil*— . .	Ré-*ñ'rátal*— . .	—Er-*ñiràtal*—

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Starve (to)	*Wéràli*—	*Wáréli*—
Stay (to)	*Páli*—	*Poáli*—
Steal (to)	*Táp*—.	*Toáp*—
Steam	*Māūla*-da.	*Māūlāich*.
Steam (to give off)	*Bóag* —	*Boág* —
Steep	Ig-*léchi*-nga-da.	Id-*léche*-nga.
Steer (to)	*Gíuda* —	*Gíudá* —
Stench (a)	Ót-*āō jábag*-da.	Ót-*oāō jábog*.
Step (to)	*Nāō* —	*Noāō* —
Step backwards (to)	Í-tár-*tápa* —	Í-tár-*toápo* —
Stern (the)	Ár-*tét*-da.	Ár-*tét*.
Stick (a)	*Pútu*-da.	*Pútu*.
„ , (for digging)	*Láka*-da.	*Loáka*.
Sticky	*Téna*-da.	*Téna*.
Stiff	*Látawa*-da.	*Ñoáto*.
Still (to be)	*Míla* —	*Jíni* —
Sting (a)	Ár-*múruwil*-da.	Ár-*múru*.
Sting (to)	*Tāij*—	*Táj*—
Stir (to), (of water)	Ik-*kétik*—	Id-*kíti*—
„ „ , (of food)	Ig-*gérāō*—	Id-*górāō*—
Stomach (the)	*Jódo*-da.	*Jāūdo*.
Stomach ache (a)	*Jódo*-l'ik-*chám*-da.	*Jāūdo*-l'id-*chodámi*.
Stone (a)	*Tāili*-da.	*Tāili*.
„ „ , (of fruit)	*Ban*-da.	*Bán*.
Stoop (to)	*Ngōijli*—	*Ngōijli*—
Stop (to)	Eb-*jábagi*—	Eb-*jábogo*—

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Kélapa — . .	*K'lípa*— . . .	*Kalípe*—
Ñó—	*Ñó*— . . .	—*Ñó*—
Tob— . . .	*Tob*— . . .	—*Tob*—
Lép-da. . . .	*Lep*-lekile. . .	*Lép-che.*
Púp — . . .	*Pún* — . . .	*Pún* —.
Te-*pāūt*-da. . .	Ter-*pókat*-lekile. .	Ter-*pāūkat*-che.
Gíuda — . .	*Gíuda* — . .	— *Gíuda* —
Āūto-*ó káda*-da. .	Āūtāū-*ó kádak*-lekile.	Āūte-*ó kádak*-che.
Chóle — . . .	*Chólè* — . . .	*Chóle* —
Ír-tá-*tápa* — . .	Ré-t'rá-*tápāū* — .	Í-tá-*tápa* —
Ár-*tàt*-da. . .	Rá-*tàt*-lekile. . .	Tá-*tét* —
Tāūkal-da. . .	*Tāūkal*-lekile. . .	*Tāūkal*-che.
Bāūt-da. . .	*Bāūt*-lekile. . .	*Boāūt*-che.
Téta-da. . . .	*Tàta*-lekile. . .	Ter-*téta*-le.
Lōī-da . . .	*Lōī*-lekile. . .	*Lōī*-che.
Mílé — . . .	*M'lí* — . . .	— *M'léak* —
Ár-*míriya*-da. . .	Rá-*m'ríye*-lekile. .	Tá-*míri*-le.
Tāīch— . . .	*Tāīch*— . . .	—*Tāīch*—
Ír-*kàte*— . .	Ré-*kàtè*— . . .	Íram-*kéta*—
Ir-*kúru*— . .	Ré-*k'rú*— . . .	—*K'rú*—
Chúte-da. . .	*Chúte*-lekile. . .	*Chúte*-che.
Chúte-l'ír-*chom*-da. .	*Chúte*-ter-*ch'kom*-lekile	*Chúte*-ker-*ch'kom*-che.
Mé-da. . . .	*Màka*-lekile. . .	*Méaka*-che.
Úle-da. . . .	*Óla*-lekile. . .	*Ûlè*-che.
Ngōīchu-kāīnye— .	*Ngōīchu*— . . .	*Ngúchel*—
Ébe-*káda*— . .	Ébe-*kádak*— . .	Ébe-*kádak*—

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Stop a hole (to)	Ig-*né*—	Id-*né*—
Stop!	Óyo-*gógli*!	Ōijo-*góglo*!
Storm (a)	*Wúl*-nga-da.	*Poát*-nga.
Stout	*Páta*-da.	*Bódká*.
Straight	*Lúyútma*-da.	*Lúyútma*.
Straighten (to)	*Nāūgo* —	*Nógo* —
Stream (a)	*Jig*-da.	*Jig*.
Stretch (to), (make tight)	*Téni* —	*Ténip* —
" " , (reach out)	*Wódli* —	*Wāūdlo* —
" " "	Tik-*pāīné* —	Tid-*páné* —
" " , (of one's limbs)	*Lāūrāī* —	*Lāūro* —
" " , (of one's body)	*Chíbiriya* —	*Chíbri* —
Strike (to), (with the fist)	*Túlrà* —	*Túlrá* —
" " , (with a stone)	*Pāīdli* —	*Pádgi* —
" " , (with an arrow)	*Pāīti* —	*Pōīpo* —
" " , (with a knife)	*Járàli* —	*Chāūrpo* —
" " , (with a stick)	*Pàrek* —	*Párōīcho* —
String	*Māūla*-da.	*Māūla*.
String (to), (of shells)	*Ját*—	*Joát*—
Strip off bark (to)	*Dōīch*—	*Kāīch*—
Stroke (to)	*Lúrāīcha*—	*Lúrāīchá*—
Strong	Áb-*gāūra dóga*-da.	Áb-*gāūrká kócha*.
Struggle (to)	*Kéretá* —	*Kíritá* —
Stumble (to)	*Túchúrpi*—	*Tóchupú* —
Stupid	*Múgú*-t'ik-*pícha*-da.	*Múgú*-t'id-*pícha*.
Suck (to)	*Wélij*—	*Wéléj*—

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Ír-*nát*— . . .	Ré-*nát*— . .	*Ñél*—.
Āūto-*kúkal* ! . .	Āūtāū-*kúkal* ! . .	L'āūte-*kúkal* !
Páte-da. . . .	*Pāūtāū*-lek͟íle. . .	*Páte*-che.
Pāūri-da. . .	*P'ré*-lek͟íle. . .	*P'réi*-che.
Làti-da. . . .	*Làti*-lek͟íle. . .	— *Làti* —.
Núke —. . .	*Núkè* — . . .	— *Núke* —.
Dína-da. . .	*Dína*-lek͟íle. . .	*Díne*-che.
Téna — . . .	*Ténè* — . . .	— *Ténab* —.
Wútal — . .	*Wútal* — . .	Er-*wútal* —.
Te-*leb* — . .	Ter-*lep* — . .	— Ter-*leb* —.
Lúr — . . .	*Lúr* — . . .	*Lúr* —.
Chíberiya — . .	*Chéberiya* — . .	*Chíberiya* —.
Túlrá —. . . .	*T'rāūki* — . .	*T'rāūki* —.
Tōī — . . .	*Tōī* — . . .	— Er-*tōī*—.
Píré — . . .	*P'ré* — . . .	— *P'ré* —.
Chít — . . .	*Chét* — . . .	*Chét* —.
Pāūricha — . .	*Ch'ràp* — . .	*P'rāīche* —.
Kàtam-da. . .	*Kàtam*-lek͟íle. . .	*Kétam*-che.
Chot— . . .	*Ch'lók*— . .	—*Chot*—.
Tāīlap— . .	*T'làp*— . . .	—*Lōīch*—.
Lériche— . .	*Larāīchè*— . .	—*Larāīche*—.
Áb-*kúra dúrnga*-da. .	Á-*k'ró chákí*-lek͟íle. .	Á-*k'ró dúrnga*-che.
Kāīta— . . .	*K'ràte*— . .	—Óm-*kāīta*—.
Tāīche— . .	*Tāīchè*— . .	—*Tāīche*—.
Míka-te-*té*-da. . .	*Míka*-ter-*téaka*- lek͟íle.	*Míka*-ter-*téaka*-le.
Pāī— . . .	*W'let*— . .	—*Pāī* —.

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English.	Áka-*Béa*-da.	Akar-*Bálé*.
Suck (to), (of a baby)	Ig-*nāū*—	Id-*nóyó*—
Suckle to. (To give the breast).	*Kám rāīs púnú*—	*Koám yúrúch púnú*—
Sufficient!	*Kíen wāī*-da!	*Kíchána yátya*!
Sulky (to be)	Áb-*wélab*—	Áb-*wélab*—
Sun (the)	*Bódo*-da.	*Bāūdo*.
Sunrise.	*Bódo*-l'ár-*kág*-nga.	*Bāūdo*-l'o-*koág*-nga.
Sunset.	*Bódo*-l'ár-*lāūti*-nga.	*Bāūdo*-l'ár-*lāūt*-nga
Sunstroke (a)	*Rítanga*-da.	*Ritánga*.
Surf (the)	*Pátara*-da.	*Bágoto*.
Surround (to)	Ót-*gāūroba* —	Ót-*gāūroba* —
" "	Ót-*gó* —	Āūt-*gó* —
Suspend (to)	*Rāūni* —	*Rāūno* —
" "	*Ngāūtoli* —	*Ngāōwi* —
Swallow (to)	*Ñāūnti* —	*Ñāūnto* —
" , (of liquid)	*Wélij* —	*Wélej* —
Swamp (a)	*Láb*-da.	*Pāūōin*.
Sweat (to)	*Gúmar*-l'ár-*wéjeri*—	*Gúri*-l'ár-*wéjeri*—.
Sweep (to)	*Búj*—	*Búj*—,
Sweet	*Ána*-da.	*Yoáno*.
"	*Dáki*.	*Doáko*.
Sweetheart	Ik-*pāūl*-da.	Id-*pāūl*.
Swell (to)	*Bútúk*—	*Bútúk*—
Swift	Ár-*yéré*-da.	Id-*koáno*.
Swim (to)	*Pít*—	*Pít*—
" , (on the back)	Ád-*róko*—	Ád-*rāūko*—

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Púchikwár.	Āūkāū-*Júwōi.*	*Kol.*
Ír-*nāū*— . .	Ré-*nāūkāū*— . .	Ír-*nāūka*—.
Kóm rāich bín— .	*Kāūme rāis*-le *bín*— .	*Kom rāich*-ke-*bín*—.
Kóta köle déle ! .	*Kótak k'lé á*-kíle ! .	*Kótok k'lá déle* !
Áb-*wélé*— . .	Á-*w'láki*— . .	Ó-*waléaki*—.
Púte-da. . . .	*Púte*-lekíle. . .	*Pútè*-che.
Púte-l'óng-*kág*-nga. .	*Púte*-le-*kok*. . .	*Púte*-ke-*kok*-le.
Púte-l'ár-*lāūt*-da. .	*Púte*-rá-*lāūt*. . .	*Púte*-ká-*lāūt*-le.
Réke-da. . .	*R áke* lekíle. . .	*Bāike*-le.
Pāūte-da. . .	*Pāūtāū*-lekíle. . .	*Pátè*-che.
Āūto-*kúrupe* — .	Āūtāū-*k'rúpe*— .	— Āūte-*k'rúpak* —.
Āūto-*gó* — . .	Āūtāū-*gó* — . .	— Āūto-*gók* —.
Chāū — . . .	*Ch'lóp* — . .	— *Chāū* —.
Ngó — . . .	*Ngó* — . . .	— *Ngó*—.
Néi — . . .	*W'let* —. . .	— *Néi*—.
Pāi —. . . .	——,,——	— *Pāi*—.
Lóp-da. . . .	*Lóp*-lekíle. . .	*Lóp*-che.
Kímar-l'ár-*wálapa* —	*Kímar*-rá-*waldpè* —.	— *Kímar*-ke-—*walàpe*—.
Bíj— . . .	*Bíj*— . . .	—*Bích*—.
Tálang-da. . .	*Tāūlang*-lekíle. .	—*Tálang*-le.
——,,——	——,,——	——,,——
Ír-*púl*-da. . .	Ré-*pó*-lekíle. . .	Er-*pól*-che.
Péten— . . .	*Péatan*— . .	—Er-*péatan*—.
Ár-*yára*-da. . .	Rá-*jára*-lekíle. . .	Á-*yára*.
Ngáte—. . .	*Ngāūtāū*— . .	Ó-*ngáte*—.
Óm-*chéle ró*—. .	*Chále ró*— . .	Óm-*chàle ró* —.

English.	Ákà-Bêa-da.	Ákar-Bálé.
Swim (to), (under water) .	Tik-*pàtêmi*— .	Tid-*pátémé*— .
Swing (to) . .	*Léla*— . .	*Lélá*— . .
T		
Tail (a) . . .	*Pichàm*-da. .	*Pícham* . .
Take (to) . . .	*Éni* — . .	*Êné* — . .
Take away (to) . .	*Ík* — . .	*Í* — . . .
Take care of (to) . .	Áb-*gaūra* —. .	Áb-*gaūrá* — . .
Take hold of (to) . .	*Énì* — . .	*Éně* — . .
„ „ „ . .	*Púchu* — . .	*Púchu* — . .
Take off (to) . . .	*Lúpūji* — . .	*Lúpujú* — . .
Talk (to) . . .	*Yáb* — . .	*Yoáb* — . .
Tall	*Lápana*-da. . .	*Pílákmo*. . .
Tangle (to) . . .	Āūto-*chāū* — .	Āūto-*choá*— . .
Tasteless . . .	*Gólogа*-da. . .	*Gólogа*. . .
Tattoo (to) . . .	*Yíti* — . .	*Íti*— . .
Teach (to) . . .	'En-í-*tāū* — . .	'En-í-*tá* — . .
Tear (a) . . .	*Tí*-da. . . .	*Té*. . .
Tear (a), (a rent) . .	*Jág*-da. . .	*Jág*. . .
Tear (to) . . .	*Párata* — . .	*Pároto* — . .
Tease (to) . . .	Ig-*ñéda* — . .	Idi-*ñédá* — . .
Tell (to) . . .	'En-*yáb* — . .	'En-*yoáb* — . .
„ „ . . .	Tár-*chí* — . .	Tár-*chí* — . .
Temples (the) . .	*Témar*-da. . .	*Témar*. . .
Testicles (the) . .	*Āūta*-da. . .	*Bótá*. . .

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Púchikwár.	*Āūkāū-Júwōī.*	*Kol.*
Té-*bàt*—	Tek-*bàt*—	Ó-té-*bàt*—
Lélà—	*Lélè*—	Ákám-*lélé*—
Pācham-da.	*Pichàkam*-lek̲ile	Ó-*chálam*-che.
Dí —	*É* —	— *Ík* —.
Dé —	*Éak* —	— *Léak* —.
Áb-*kúrà* —	Á-*k'ró* —	— Á-*k'ró* —.
Dí —	*É* —	— *Ík* —.
Pāche —	*Pāchè* —	— *Pāchak* —.
Làpich —	*Làpich* —	— *Làpich* —.
Wár —	*Yàr* —	— *Wár* —.
Lauti-da.	*Lóbok*-lek̲íle.	*Lauti*-che.
Āūtom-*chá* —	Āūtom-*ch'lóp* —	Āūte-*chá* —.
Gólogo-da.	*Kōiyer*-lek̲íle.	Le-*walén*-le.
Yíte —	*Jíte* —	*Yítè* —.
'In-ír-*tā* —	En-ré-*tá* —	'In-lér-*tà* —.
Éna chár-da.	*Énak chor*-lek̲ile.	*Énak*-che.
Jág-da.	*Póng*-lek̲ile.	*Póng*-che.
Párete —	*P'rautam* —	— *P'ráte* —.
Ír-ñédà —	Ré-*ñótot* —	— Er-*ñéda* —.
'In-*wár* —	'En-*yàr* —	'In-*wár* —.
Tá-*ngol* —	T'rá-*ngol* —	Tá-*ngol* —.
Tānga-da.	*Tánge*-lek̲ile.	*Tāngè*-che.
Tautá-da.	*Tótok*-lek̲ile.	*Tautok*-che.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
That one	*Ká.*	*Koá.*
That much	*Kíen úba.*	*Kíchána úba.*
That way	*Káto tinga-len.*	*Koábo ténga-len.*
Thatch (the)	*Cháng*-da.	*Chá.*
Thatch (to)	*Yóbla* —	*Yár* —
Then	*Ñá-tek.*	*Ñāūnga-té.*
Thence	*Kátome-tek.*	*Koábár-te.*
There	*Káto*-da.	*Koából.*
There it is	*Ŭcha*-da.	*Koábo.*
Therefore	*Árik.*	*Árwa.*
These	*Ká*-da.	*Koá.*
They	*Olōīchik.*	*Olōīchit.*
Thick, (as of jungle)	*Tāūbó*-da.	*Tāūba.*
„ , (as of a stick)	*Gāūrodma*-da.	*Gāūródma.*
„ , „	*Túlawa*-da.	*Túláwá.*
„ , (as of muddy water)	Ik-*púlúr*-da	Id-*púlngāj.*
Thief (a)	Ár-*táp*-da.	Ár-*toáp.*
Thigh (the)	*Pācha*-da.	*Poōīcho.*
Thin	*Māīña*-da.	*Pāūdá.*
„ , (narrow)	*Kínab*-da.	*Kínab.*
„ (to be)	Áb-*māña*—	*Pāūd*—
Thing (a)	*Min*-da.	*Ming.*
Things, (belongings)	*Rámoko*-da.	*Téicha.*
Think (to)	*Lúa*—	*Dói*—
Thirsty (to be)	Áka-*ér*—	Áka-*kár*—
This	*Ká*-da.	*Koá.*

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Íte.	*Éte.*	*Kúte.*
Étà lúngi.	*Átok lungúi.*	*Étok lúngi.*
Kúch tāīeng-an.	*Kuch taieng-an.*	*Kúi tāīeng-é*-léak.
Chong-da.	*Chong*-lekíle.	*Chong*-chè.
Tá-*yár*—	T'rá-*jàr* —	— Āūto-tāī-*yàr* —.
Téma.	*Ben.*	*Témak.*
Kúpila.	*Kúpel.*	*Kúpel.*
Kúch-da.	*Kúch-á*-kíle.	*Kúich-déle.*
Kóte-da.	*Kót-á*-kíle.	*Kúich-déle.*
Táli.	*T'ràle.*	*Tále.*
Íte-da.	*Étá*-kíle.	*Íte-déle.*
Núle.	*Ne*-kíle.	Lá-*núle.*
Chōīnyik-da.	*Chōīnyik*-lekíle.	*Chōīnyik*-che.
Gāūram-da.	*Gāūram*-lekíle.	*Gāūràm*-che.
Múkan-da.	*Múkan*-lekíle.	Le-*múkan*-le.
Ír-*pélengi*-da.	Ré-*k'lútar*-lekíle.	Ter-*p'lingí*—.
Ár-*tob*-da.	Rá-*top*-lekíle.	Á-*tob*-che.
Bāīcha tāū-da.	*Bāīcha túkāū*-lekíle.	*Bāīcha tāūkāū*-che.
Búdú—	*B'tú*-lekíle.	Ó-*bútú*-che.
Kāūding-da.	*K'dólak*-lekíle.	*K'dóng*-che.
Ab-*búdú*—	Á-*b'tú*—	— *Bútú* —.
Màta-da.	*Máte*-lekíle.	*Màtè-chè.*
Békat-da.	*Ràkat*-lekíle.	*Békat*-che.
Yóte—	*Jótè*—	— *Pétek* —.
Ó-*kár*—	Āūkāū-*k'tám*—.	—Áka-*pāī*—.
Íte-da.	*Éte*-ákíle.	*Íte-déle.*

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English.	Áka-*Bêa*-da.	Ákar-*Balé*.
Like this	*Kien wāi.*	*Kíchána.*
Thorn (a)	*Chúkul*-da.	*Chúkul.*
Those	*Káto*-da.	*Koábár.*
Thou	*Ngól*-la.	*Ngól.*
Threaten (to)	*Yáb*-nga-l'í-*tāi*—	*Yoáb*-nga-l'í-*tá*—
Throat (the)	*Āūrma*-da.	*Āūrma.*
„ , (to clear the)	*Chírana*—	*Chíráñá*—
Throb (to)	*Āūna*—	*Āūná*—
Throttle (to)	*Pétemi*—	*Pátemi*—
Throw (to)	*Dépi*—	Ár-*wāichoro*—
Throw away (to)	*Dépi*—	Ár-*wāichoro.*
Throw down (to)	Ōiyo-*pá*—	Ōījo-*poáto*—
Thunder	*Púlúga*-lé *gāūrawa*- -ké.	*Púlúga*-lé *kúrúdá*- -ké.
Thunder (to)	*Gāūrawa*—	*Kúrúdá*—
Thus	*Kien wāi.*	*Kíchána.*
„	*Kíchikan wāi.*	„
Thy	*Ngía*-da.	*Ngégé.*
Tick (a)	*Changtáta*-da.	*Chentoáto.*
Tickle (to)	*Kāūto* —	*Kāūtá*—
Ticklish	Áb-*wár dóga*-da.	Áb-*wákar kóchu.*
Tide (the)	*Kále*-da.	*Koálo.*
Flood-tide (the)	*É*-l'ár-*bú*-da.	*Ár*-lé-*bú.*
Ebb-tide (the)	*É*-l'ár-*ér*-da.	*Ár*-lé-*kóyo.*
Neap-tide (the)	*Kále jábag*-da.	*Koálo jábog.*
Spring-tide (the)	*Kále béringa*-da.	*Koálo dem.*

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Púchikwár.	Áūkāū-*Júwōī.*	*Kol.*
Kóta köle. . .	*Kótok k'lé.* . .	*Kótok k'lá.*
Ché-da. . . .	*Chéak*-lekile. . .	*Chek*-che.
Kúch-déla. . .	*Kún ábe tíwe*-lekile. .	*Kúich-dele.*
Ngúle. . . .	*Ngúle.* . . .	Lá-*ngúl*-le.
Wár-l'ír-*tāī*—. .	*Yár*-l'í-*tāī*— . .	*Wár*-ker-*tāī*—.
Lónga-da. . .	*Lókar*-lekile. . .	*Núram*-che.
Chérana— . .	*Ch'réne*— . .	— *Charína* —.
Éngeche— . .	*Ngáche*— . .	*Ángéche*—.
Bàt— . . .	*Bàt*— . . .	—*Bàt* —.
Pí— . . .	*Píl*— . . .	— *Píl* —.
Píl— . . .	*Píl*— . . .	— *Píl* —.
Áūto-*bóde*— . .	Áūtāū-*bótè* — . .	Áūte-*bóte* —.
Bílak-le *gāūrawa*-ke.	*Bílak*-le *t'rémè*-che. .	*Bílak*-ke *pàrak*-le.
Gāūrawa— . .	*T'rémè* — . .	Ó-*pàrak*—.
Kóta köle. . .	*Kótok k'lé.* . .	*Kótok k'lá.*
Éta köle. . .	" . .	*Étok k'lá lúngi.*
Ngíye-da. . .	*Ngíye-á*-kile. . .	*Ngíyi*-che.
Chongtáta-da. . .	*Chongtāūtāū*-lekile. .	*Changtáte*-che.
Kāūtāū. . . .	*Kāūtè* — . .	— *Kāūte* —.
Áb-*é chánag*-da. .	Á-*éak cháki*-lekile. .	Ó-*éak dúrnga*-che.
Kāūle-da. . .	*Kāūle*-lekile. . .	*Kāūle*-che.
Tíwe-l'ár-*kāūle*-da. .	*Tíwe*-rá-*kāūle*-lekile. .	*Tíwe*-ke-*kāūlen*-che.
Tíwe-le-*kíner*-da. .	*Tíwe*-le-*kíner*-lekile. .	*Tíwe*-ke-*kíner*-an.
Kāūle káda-da. .	*Kāūle kádak*-lekile .	*Kāūle kádak*-che.
Kāūle dem-da. . .	*Kāūle dem*-lekile .	*Kāūle dem*-che.

English.	Aka-*Béa*-da.	Ákar-*Bálé*.
Tide-rip (a)	*Chárat*-da.	*Gólōin.*
Tie (to)	*Bāūni* —	*Bāūno* —
Tie a knot (to)	Āūko-*bát* —	Āūko-*boát* —
Tie together (to)	*Pāpda* —	*Pápdá* —
Tie up (to)	*Bāūni* —	*Bāūno* —
Tight	*Nílip*-da.	*Nínip.*
Till	—*Lat.*	— *Loáto.*
Time, a short, (to be)	Ik-*kádli* —	Id-*koádlo* —
Time, a long, (to be)	*Góli* —	*Góli* —
A long time ago	*Matā yábāya.*	*Mátā yáboa.*
Timid (to be)	Ád-*lát* —	Ád-*loát* —
Tip (the)	*Nāchama*-da.	*Nāchákmo. Chókoná.*
Tiptoe (on)	Ára-*lājā.*	Oáro-*lájí.*
Tired (to be)	*Wélab* —	*Wéli* —
To (or, In)	—*Len.*	—*Len.*
To-day	*Ká gói*-da.	*It koálót.*
Toe, (the Little)	*Ílam*-da.	*Kétépi.*
Together	'Ákat-*pára*-da.	'Ákat-*poára.*
To-morrow	*Wā*-nga-*len.*	*Wó*-nga-*len.*
To-morrow morning	Tár-*wāī*-nga-*len.*	Tár-*wó*-nga-*len.*
" "	*Lílti*-nga.	*Lílti*-nga.
To-morrow evening	Tár-*díla-len.*	*Yélká-len.*
The day after to-morrow	Tig-*wāī*-nga-*lik.*	Ted-*wó*-nga-*lé.*
Tongue (the)	Áka-*étal*-da.	Áka-*átal.*
Tongs (the)	*Kāī*-da.	*Tdyú*-nga.
To-night	*Ká gúrúg-len.*	*Ká gúrúg-len.*

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Chárat-da.	*Ch'rōye*-lekile.	*Chāréi*-che.
Chāū — .	*L'rópāū* —	— Ébé-*chāū* —.
Ó-*chāū* —	Āūkāū-*bélè* — .	*Larópe* —.
Pāt —	*Pápal* —	— *Pāt* —.
Chāū — .	*Ch'lóp* —	— *Chāū* —.
Nína-da, *Nílaba*-da.	*Nelíba*-lekile.	Le-*nínak*.
— *Láte*.	—*Láte*.	— *Yáte*.
Ír-*kāūdal* —	Ré-*kōīchal* —	Ter-*kāūdal* —.
Kúli — .	*Kúli* — .	Ó-*kúli* —.
Matíwu póye-te.	*Mílo póye-tá*.	*Méak tíwe póye-te*.
Óm-*lot* —	Am-*lot* —	Ákam-*lot* —.
Nōīchap-da.	*Nōīchap*-lekile.	*Nōchap*-che.
Áram-*lóchá*.	Rám-*lóchok*.	*Lāūkāch*-an.
Wélé — .	*Waláki* —	Ó-*waléaki* —.
— *An*.	— *An*.	— *En*.
Ábe chíl.	*Éte kéte*.	*Ítábi chél*-lákele.
Kétap-da.	*Kàtap*-lekile.	*Kàtap*-che.
Nó-pāūrak-da.	'Āūkāū-*p'rók*-lekile.	'Ó-*pāūrok*-che.
Wó-wan.	*Wó-wan*.	Tá-*wó-wan*.
Tá-*wó-wan*.	T'rá-*wó-wan*.	Tá-*wó-wan*.
Pài-te.	*Pàter*-le-*chét*.	*Péter*-ke-*chít*.
Tá-*tíri-an*.	T'rá-*tíri-an*.	Tá-*tír-an*.
Wó-l'ó-tāūrāū-*bú-wan*.	*Wó-tá*.	*Wó*-l'ó-tára-*bó-wan*.
Ó-*tátal*-da.	Āūkāū-*tátal*-lekile.	*Tàtal*-che.
Bàtam-da.	*Bàtam*-lekile.	*Bàtam*-che.
Íte dírak-an.	*Éte dí rak-an*.	*Ítàbichel dírak-an*.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Too, (also)	*Ól bédig.*	*Ól bédig*-an.
Too much	Ót-*lát*-nga.	Ót-*loiá*-nga.
Tooth (a)	*Tóg*-da.	*Tóg.*
Toothache (a)	*Tóg*-l'ár-*chám*-nga.	*Tóg*-l'ár-*choámi*-nga.
Toothless	Ig-*líga*-da.	Āūkāū-*lépe.*
„	Āūko-*déria*-da.	Āūkāū-*dária.*
Torch (a)	*Túg*-da.	*Tóg.*
Torch (to make a)	*Túg pát*—	*Tóg poát*—
By torchlight	*Túg*-l'ár-*chál-tek.*	*Tóg*-l'ár-*chál-té.*
Tortoise shell	*Tāō*-l'ót-*āūch*-da.	*Toāō*-l'ót-*kāūch.*
Touch (to)	*Āūrók*—	*Kāūro*—
Tough	*Chéba*-da.	*Ñoáto.*
Track (to)	*Pag ík*—	*Poág lí*—
„ („)	*Chāūlama* —	*Chólomá*—
Tracks	*Pág*-da.	*Poág.*
Transfix (to)	*Del-gāūroba*—	*Del-gāūroba*—
Transparent	Í-*dāōwiya*-da.	Í-*doāōwiya.*
Travel (to)	*Nāō*—	*Noāō*—
Tread on (to)	Ót-*rúdúli*—	Āūt-*rúdúlú*—
Tree (a)	Áka-*táng*-da.	Áka-*toáng.*
Tremble (to)	Ig-*béredi* —	Id-*bérédi*—
„ („)	*Yúyúká* —	*Yúyuká* —
Trepang	*Púrud*-da.	*Kói*-da.
Trip (to)	*Túchúrpi* —	*Tóchúpú* —
Trip up (to)	Ár-*cháraga éni* —.	Ár-*choárogó léné* —

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Púchi wár.	Āūkāū-*Júwōī.*	*Kol.*
Ūle lōīnye. . .	*Lekōīnye.* . .	*Lekōīnye.*
Āūto-*lát*-ke. . .	Āūtāū-*lát.* . .	L-āūte-*lát.*
Pélà-da. . .	*Pélok*-lek̲íle. . .	—*Pélok*-che.
Pélà-l'ár-*chom*-da. .	*Pélok*-rá-*ch'kom*-lek̲íle.	—*Pélok*-ká-*nínak*-le.
Ír-*két*-da. . .	Ré-*két*-lek̲íle. . .	Er-*két*-che.
Ó-*tériye*-da. . .	Āūkāū-*t'réye*-lek̲íle. .	Ó-*t'ré*-che.
Tékì-da. .	*T'kí*-lek̲íle. . .	*Téki*-che.
Tékì paut— . .	*T'kí paut*— . .	*Téki*-ke-*pot*-le.
Tékì-l'ár-*chol-lé.* .	*T'kí*-t'rá-*chol-lák.* .	*Téki*-trá-*chol*-che.
Táre-l'óto-*kāīch*-da. .	*Tauraū*-tāūtāū-*kāīch*-lek̲íle.	*Táre*-tāūte-*kāīch*-che.
Not— . . .	*Not*— . . .	— *Nát* —.
Taurom-da. . .	*Taurom*-lek̲íle. .	*Taurom*-che.
Tau lé— . .	*Tauk lák*— . .	—Ón-*tauk kéak*—.
Ráte— . . .	*Rautau*— . .	—Áká-*ráte*—.
Tau-da. . . .	*Tauk*-lek̲íle. . .	*Tauk*-che.
In-te-*tú*— . .	Ter-*tú*— . . .	—En-ter-*tú*—.
Ír-*wókar*-da. . .	Ré-*dāōwiya*-lek̲íle. .	Ré-*wókar*-che.
Chóle— . . .	*Chólè*— . . .	*Chóle*—
Āūto-*bón*— . .	Āūtāū-*baun*— . .	Āūte-*bón*—.
Ó-*tong*-da. . . .	Āūkāū-*tong*-lek̲íle. .	Tāū-*táng*-le.
Ír-*péretá*— . .	Ré-*t'rétak*— . .	Er- *p'rétok*—.
Yúyukà— . .	... . .	...
Kùne-da. . .	*Lāō lóm*-lek̲íle. .	*Lāō lóm*-che.
Tāche— . .	*Tāchè*— . .	—*Tāche*—.
Ár- *chaurake lí*— .	Rá-*ch'rok lí*— . .	Ká-*charok kin*—.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Trouble (to take)	*Gaurà* —	*Gaurá* —
True	'Ákat-*yéngat yába*-da.	'Áka-*yéngat yábo*.
Truth (to speak the)	'Ákat-*yéngat yába*-*len yáb* —.	'Áka-*yéngat yábo*-*len yoáb* —.
Tug (to)	*Dāukra* —	*Dókrá* —
Tumble (to)	*Pá* —	*Poáto* —
Turn (to)	Íji-*géáli* —	Idi-*géálo* —
Turn round and round (to).	Íji-*kāīdli* —	Idi-*kedgé* —
Turn over (to)	Ót-*rāūgi*—	Āūt-*rauk* —
Turtle (edible)	*Yádi*-da.	*Joábgo*.
,, (Hawk's-bill)	*Tāō*-da.	*Toāō*.
Tusk (a)	Áka-*tóg*-da.	Áka-*tóg*.
,, , (of a pig)	*Pilichà*-da.	{ *Pélichà* / *Bílik*. }
Twice	Ík-*pāūr*-da.	Id-*pauro*-tót.
Twilight (the)	*Ér*-l'áka-*dāōwiya*-da	*Ár*-l'áka-*doāōwiya*.
,, , (at dawn)	Tár-*wāī*-nga-da.	Tár-*wònga*.
,, , (at sunset)	Tár-*díla*-da.	Tár-*díle*.
Twine	*Maula*-da.	*Maulà*.
Twine (to)	Ad-*māūr*—	Ad-*moár*—
Twinkle (to)	*Bétel*—	*Bétel*—
Twist (to)	Ig-*māīa*—	Id-*māīo*—
Two	Ik-*pāūr*-da	Id-*pauro*-tót.

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Kúrà— . .	*K'ró*— . . .	—*K'ró*—.
Nó-*yéngat póye*-da. .	'Áte-*béra póye*-lekíle.	'Áte-*bàra póyi*-che.
Nó-yéngat póye-lin wár—.	'Áte-*béra póye*-le en-*yàr*—.	'Àte-*bàra póyi*-ke ken-*wár*—.
Chúchà— . .	*Ténè*— . . .	—*Téne* —
Bóde— . . .	*Bótè*—. . . .	Á-*bóte*—.
Íram-*kāīt*— . .	Rém-*p'róle*— . .	Íram-*kàtak*—.
Íram-*kāīt* — . .	Rém-*k'téngal*— .	Íram-*kāītek*—.
Āūtam-*búruk*— .	Āūtau-*búruk*— .	Āūte-*búrak*—.
Károb-da. . .	*Kaurap*-lekíle. .	*Kárap*-che.
Táre-da. . .	*Taurāū*-lekíle. . .	*Táre*-che.
Ó-*pélà*- da . .	Āūkāū-*pélok*-lekíle. .	Ó-*pélok*-che.
Pélà-úle-da. . .	*Pélok-óle*-lekíle. .	Ter-*pélok*-che.
Ír-*paur*. . . .	Ré-*paur*. . . .	Er-*paur*.
Tíwe-l'ó-*wókar*-da. .	*Tíwe*-taukau-*körok*--lekíle. . .	*Tíwe*-tau-*dāōwiya*-che.
Tá-*wó*-da. . .	T'rá-*wó*-lekíle. . .	Tá-*wó*-che.
Tá-*tíri* da . .	T'rá-*tíri*-lekíle. . .	Tá-*tíri*-che.
Kétam-da. . .	*Kàtam*-lekíle. . .	*Kétam*-che.
Óm-*már*— . .	Am-*maur* — . .	Ó-*már*—.
Pété— . . .	*P'té* — . . .	—*B'té*—.
Ír-*móye*— . .	Ré-*móyè* — . .	—*Móyè*—.
Ír-*paur*. . . .	Ré-*pāūr*. . . .	Er-*paur*.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
U.		
Ugly	Ig-*múgú jábag*-da.	Id-*múgú jábog*
Ulcer (an)	*Chúm*-da.	*Chúm*.
Umbilical cord (the)	Áb-*ér*-da.	Á-*kar*.
Umbrella (an)	*Kápa ját*-nga-da.	*Koápo joát*-nga.
Unable	*Ōiyo*-nga *yába*-da.	*Ōiyo*-nga *yábo*.
Unclouded	*Ér*-lá-*lingrí*-da.	*Ár*-lé-*lingrí*.
Uncooked	*Chímiti*-da.	*Chílika*.
Uncover (to)	*Íalpi*—	Áka-*íwili*—
Under	Tár-*múgúm-len*.	Tár-*múgúm-len*.
Undergrowth	*Búkémo*-da.	*Búkoémo*.
Understand (to)	*Dāi*—	*Dāi*—
Undo (to), (of a tangle of rope)	Ót-*wélep*—	Āūt-*wélep*—
Uneven	*Ér*-l'ót-*kāūtakyo*.	*Ár*-l'ót-*kéletyo*.
Unfasten (to)	Āūto-*wélāji*—	Āūt-*wélājo*—
Unfinished	Ár-*lú*-nga *yába*-da.	Ár-*lú*-t *yábo*.
Unhappy	*Múla*-nga-da.	*Múlwi*.
„	*Kúk*-l'ár-*jábag*-da.	*Kúk*-l'ár-*jábog*.
Unhook (to)	Ig-*lúpúji*—	Id-*lúpújú*—
Uninhabited	*Búd*-l'ár-*lúa*-da.	*Búd*-l'ár-*lúa*.
Unloose (to)	Ót-*máni*—	Ót-*máno*—
Unmarried, (man)	Áb-*wára*-da.	Áb-*woáro*.
„ , (woman)	*Jádj g*- da.	*Joátojóg*.
Unpack (to)	Ót-*wélāji*—	Āūt-*welājo*—

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Púchikwár.	Āükāü-*Júwōī.*	*Kol.*
Ír-*míka káda*-da. .	Ré-*míka kádak*-lekíle.	Er-*míka-kádak*-che.
Chem-da. . .	*Chem*-lekíle. . .	*Chim*-che.
Áb-*tár*-da. . .	Á-*tákar*-lekíle. .	*Táker*-che.
Kāübe chot-da. .	*Kāübe ch'lóp*-lekíle	*Kāübe-chot*-che.
Dá póye-da. . .	*Āün*-á *póye*-lekíle. .	Le-*tá póyi*-che.
Tíwe-le-*língrí*-da. .	*Tíwe*-le-*làpar*-lekíle. .	*Tíwe*-ke-*lingrí*-le.
Dóp-da. . . .	*Dóp*-lekíle. . .	L-*dóp*-le.
Íyel — . . .	*Éyal* — . . .	— *Íyel*—
Tá-*míka-man*. . .	T'rá-*míka-man*. .	Tá-*míka-man*.
Ràpi-da. . . .	*Ràpi*-lekíle. . .	Le-*ràpi*-le.
Bínge— . . .	*Bíngè* — . .	Tá-*binge*.—
Āüto-*wéche*— . .	Āütāü-*wéchè* — .	— Āüte-*wéche*—
Tíwe-l'óto-*kāütákot*. .	*Tíwe*-tāütāü-*katāükat*.	*Tíwe*-tāütāü— -*kanāükan*-che.
Āüto-*wéchi*— . .	Āütāü-*wéchè* — .	— *Wéchè*.
Ár-*líwe póye*-da. .	Rá-*líwe póye*-lekíle. .	Á-*líwe póye*-che.
Mílé-da. . . .	*M'lí*-lekíle. . .	— „ —
Pāü-l'ár-*kóáda*-da. .	*Pāük*-l'ár-*káda*-lekíle.	Āüte-*pok kádak*-che.
Ír-*làpich*— . .	Ré-*làpich* — . .	— *Làpich* —
Émi-l'ár-*líwe*-da. .	*Ámi*-t'rá-*líwe*-lekíle. .	*Émi*-tá-*líwi*-che.
Tóng-*má*— . .	Tāün-*màk* — . .	— Tāün-*màk*. —
Áb-*wára kúi*-da. .	Á-*wàra kúi*-lekíle. .	Ó-*wárak kúi*-che.
Kíchik-da. . .	Á-*kíchik*-lekíle. .	Ó-*k'chok*-che.
Āüto-*wéchí* — .	Āütāü-*wéchè* — .	— *Wéc*

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Unravel (to)	Ót-*wélep*—	Āūt-*wé ep*—
Unripe	*Pútúngāīj*-da.	*Pútúnāīj*.
„	*Téripa*-da.	*Téripá*.
Unroll (to)	Ót-*wírla* —	Āūt-*wírlá*—
Unskilful	'Ón-*jábag*-da.	'Óng-*jábog*.
Untie (to)	Āūt-*wélāīji* —	Āūt-*wélāījo* —
Until	*Tāūba-tek*.	*Tāūkāū-tá*.
Untrue	Áka-*yéngati*-da.	*Chílotāūro*.
„	Á-*tédi*-nga-da.	Á-*tádé*-nga
Untwine (to)	Ót-*wírla*—	Āūt-*wírlá*—
Unwell	Áb-*yed*-da.	Áb-*yed*.
Unwilling	Ót-*kúk*-l'ár-*jábag*-da	Ót-*kúk*-l'ár-*jábog*.
Up	*Táng-len*.	*Toáng-á*.
Get up!	Ōiyo-*bói*!	Ójo-*bói*!
Uphill	*Kágal*-nga.	*Koágal*-nga.
Upon	Ár-*yóboli*.	Ár-*yági*.
Uproot (to)	Ár-*lāūti* —	Ár-*lāū*—
Upset (to)	Ót-*pí*—	Āūt-*pí*—.
Upside down	Ót-*rógi*-da.	Āūt-*rāūg*.
Upside down (to turn)	Ót-*rógi* —	Āūt-*rāūk*—
Urine	*Úlu*-da.	*Úlu*.
Us	*Molōīchik*.	*Māūlōīchit*.
Useful	Ab-*wélab yába*-da.	Áb-*wélab yábo*.
Useless	Áb-*wélab*-da.	Áb-*wéláb*.
Uvula (the)	*Lāīo*-da.	Áka-*lāīo*.

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Āūto-*wélepi* — .	Āūtāū-*w'lépi*— .	— *Wēche* —
Dírak-da. . .	*Dírak*-lekíle. . .	— *Dírak* —
Tàrapa-da. . .	*T'ràpe*-lekíle. . .	— *Teràpa* —
Āūto-*wára* — .	Āūtāū-*wérà* — .	— Āūte-*wàrak* —
'Óng-*káda*-da. .	'Āūn-*kádak*-lekíle. .	'Ón-*kádak*-che.
Āūto-*wéchí*— . .	Āūtāū-*wéchè* — .	— *Wéche* —
Tén. . . .	*Tán*. . . .	*Tén*.
Ó-*yéngat*-da. . .	Áte-*bàra*-lekíle. .	— Óm-*yéngat*-che.
Ó-*yéngat*-da. . .	,, . .	Am-*téyer*-le.
Āūto-*wáre* — . .	Āūtāū-*wéra* — .	Āūte-*wàrak* —
Áb-*nínak*-da. . .	Á-*ch'bí*-lekíle. . .	Ó-*nínak*-che.
Āūto-*pāū*-l'ár-*káda*--da.	Āūtāū-*pāūk*-rá--*kádak*-lekíle	Āūte-*pok*-ke-*kádak*--che.
Tong-an. . .	*Chóng-an*. . .	*Chóng-an*.
Āūto-*kúnye !* . .	Āūtāū-*kónye* ! . .	Āūte-*kónye* !
Kāūkal-da. . .	*Kāūkal*-lekíle. . .	Mó-*kákal*-le.
Ár-*ét*. . . .	Rá-*ét*. . . .	Óm-tá-*ét*-le.
Ár-*tāūr* — . .	Rá-*lót* — . .	—Á-*toákar*—
Āūto-*kíye*— . .	Āūtāū-*p'ràng* — .	—Āūte-*kíye*—
Āūto-*búruk*-da. .	Āūtāū-*b'rúk*-lekíle. .	—Āūte-*búrak*-che.
Āūto-*búruk* — .	Āūtāū-*b'rúk* — .	Āūte-*búrak* —
Chéle-da. . .	*Chále*-lekíle. . .	*Chàle*-che.
Múle. . . .	*Múle*. . . .	—*Múle*.
Áb-*wélé póye*-da. .	Á-*w'làki póye*-lekíle. .	Ó-*waléaki póyi*-che.
Áb-*wélé*-da. . .	Á-*w'làki*-lekíle. .	Ó-*waléaki*-che.
Ó-*lāīye*-da. . .	Āūkāū-*lāīo*-lekíle. .	Ó-*lāīyè*-che.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
V		
Vacant	Ár-*lúa*-da.	Ár—*lúa*.
Vertebra (the)	Ár-*été tá*-da.	Ár-*kâté toá*.
Very	*Dóga*-da.	*Kóchu*.
Very cold, (etc.)	*Chóki dóga*-da.	*Yélam kóchu*.
Village (a)	*Bárāīj*-da.	*Boárōīch*.
Violent	*Gāūra*-da.	*Gāūrká*.
Virgin (a)	Ót-*lékinga*-da.	Ót-*loáma*.
Visible	Ár-*wálak*.	Ár-*woálāīch*.
Visit (to)	'Át-ára-*lói*—	'Oáto-oáro-*lóang*—
Voice (the)	Áka-*tegi*-da.	Áka-*tégi*.
Vomit (to)	Ád-*wé*—	Ád-*wákia*—
W		
Waddle (to)	Ót-*gígia*—	Ót-*gígia*—
Wade (to)	Ád-*léké*—	Ád-*léké*—
Waist (the)	Āūto-*kínáb*-da.	Āūtá-*kínáb*.
Waist-belt (a)	Ár-*étāī*-nga-da.	Ár-*rátá*.
" " "	*Bód*-da.	*Bód*.
Wait a little!	*Tāūlá bá*!	*Tāūlba*-nga *bá*!
Wait (to)	*Tāūba-tek páli*—	*Tāūko-tá poáli*—
Wake (to)	*Bói*—	*Bó*—
Walk (to)	*Nāō*—	*Noāō*—

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Ár-*líwe*-da.	Rá-*líwe*-lekíle.	Á-*líwe*-che.
Ár-*kàte tāū*-da.	Rá-*káte tāū*-lekíle.	Á-*kàta tāū*-che.
Dúrnga-da.	*Cháki*-lekíle.	*Dúrnga*-che.
Térem-dúrnga-da.	*J'lúm cháki*-lekíle.	*T'rem dúrnga*-che.
Pāūrich-da.	*Pāūrich-lekíle.*	*Pāūrich*-che.
Kúra-da.	*K'ró*-lekíle.	*K'ró*-che.
Āūto-lekinga-da.	Āūtāū-*lékinga*-lekíle.	Āūte-*líkinga*-che.
Ár-*wálmà.*	Rá-*w'lókar.*	Tá-*wálma*—.
'Át-áram-*láng*—	'Áte-rám-*leng*—	Am-*láng*—.
Ó-*téke*-da.	Āūkāū-*téke*-lekíle.	Ó-*téki*-che.
Óm-*kúwe*—	Am-*kúwè*-che.	Óm-*kúwe*—.
Āūto-*gígewá*—.	Āūtāū-*gígewa*—	Āūte-*gígawá*—.
Óm-*lé*—	Āūkom-*lébè*—	Óm-*lébe*—.
Āūto-*kāūdang*-da.	Āūkāū-ter-*k'dólak*--lekíle.	Āūte-*k'dóng*-che.
Ár-*bél*-da.	Rá-*bel*-lekíle.	Á-*bél*-che.
Tátà-da.	*Tāūtok*-lekíle.	*Tátak*-che.
Kàt néne !	*Ták chípé* !	*Két nénen*-e !
Ten ñó—	*Tán ñó*—	*Tén* la-*ñó*—.
Kúnye—	*Kónyè*—	—*Kónye*—.
Chóle—	*Chólè*—	*Chóle*—.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Walk on tiptoe (to)	Ára-*lāijāi*—	Oáro-*láji*—
Wander (to)	*Líer*—	*Líer*—
Want (to)	*Ngána*—	*Ngoáno*—
Wanting, (deficient)	*Ía bá*-da.	*Égé boá.*
Warm	*Úya*-da.	*Úya.*
Warm (to be)	*Úya* —	*Úya* —
Warm (to)	Ót-*úya* —	Āūt-*úya* —
Warm oneself (to)	*Tàri* —	*Tári* —
Warn (to)	*Kána* —	*Koáno* —
Wash oneself (to)	*Lúdga*—	*Lípi* —
Wash another (to)	Áb-*chát* —	Áb-*chát* —
Wasp (a)	*Tolyúkúr*-da.	*Tāūlyuku.*
Watch (to)	*Ér*-l'ik-*bádi* —	*Ár*-l'id-*bádi* —
Water, (fresh)	*Ína*-da.	*Ína.*
„ , (salt)	*Báta*-da.	*Tóá.*
„ , (brackish)	*Bógodi*-da.	*Bóāōlo.*
„ , (rain)	*Yúm*-da.	*Yúm.*
Waterfall (a)	Ár-*chár*-da.	Ár-*choár.*
Watertight	Ár-*kāūla*-da.	Ár-*kóla.*
Wave (a)	*Pátara*-da.	*Bágoto.*
Wave (to)	Ig-*wíl*—	Id-*wíl* —
Wax, (white)	*Ája pích*-da.	*Koōiji pích.*
„ , (black)	*Tóbúl pích*-da.	*Tóbúl pích.*
„ , „	*Léré*-da.	*Láré.*
„ , (of the ear)	Áka-*yá múrúwin*-da.	*Wá*-l'ár-*mún.*

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Áram-*lóchà* — .	Rám-*lóchok*— . .	Ákam-*lāūkāīch*—.
Kícher— . .	*Kícher*— . .	—*Kícher*—.
Tónga— . .	*Tónge*— . .	*Tónga*—.
Kàtia-da. . .	Á-*ñāō*-lekíle. . .	—*Kétawá*—.
Wírawak-da. . .	*W'ríwak*-lekíle. .	*Wiríwak*-che.
Wírawak — . .	*W'ríwak* — . .	*Wiríwak*-le.
Āūto-*wírawak* — .	Āūtāū-*w'ríwak* — .	Āūte-*wiríwak*-le.
Táp — . . .	*Táp* — . . .	Óm-*ràke* —. .
Chéi — . . .	*Chā* — . . .	—*Chāī* —.
Lébe — . . .	*Lébè* — . . .	*Lébe* —.
Áb-*chír* — . .	Á-*chot* — . .	—*Chír* —.
Tāūlyè-da. . .	*Tólyé*-lekíle . .	*Tólyéáka*-le.
Tíwe-l'ír-*tílu*— .	*Tíwe*-l'í-*t'líu* — .	*Tíwe*-kó-*pétak* —.
Éna-da. . . .	*Énok*-lekíle . .	*Énak*-che.
Tōī-da. . . .	*Tōī*-lekíle . .	*Tōī*-che.
Rógoda-da. . .	{ *Rāōla*-lekíle. . / *Rogode*-lekíle. . }	*Rogode*-le.
Léke-da. . .	*Léke*-lekíle. . .	*Léke*-che.
Ár-*chár*-da. . .	Rá-*chāūr*—lekíle. .	Ákar-*chár*-che.
Ár-*kóluwa*-da. . .	Rá-*kolúwe*-lekíle. .	Áka-*lúwe*-le.
Páte-da. . .	*Pāūte*-lekíle. . .	*Pátè*-che.
Ír-*wíl*— . .	Ré-*w'líye* — . .	Ákar-*walíye* —.
Kōīche béch-da. .	*Kōīche béch*-lekíle. .	*Kōīche béch*-che.
Típal béch-da. . .	*Típal béch*-lekíle. .	*Típal béch*-che.
Lára-da. . .	*Lára*-lekíle. . .	*Làré*-che.
Ōīnye chápò-da. .	*Ōīnye chápāū*-lekíle. .	*Ónye chápè*-che.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Way (the), (to do anything)	*Kíen*.	*Kíchána*.
Way (the), (the road)	*Ţinga*-da.	*Ténga*.
Make way (to)	*Óchāī* —	*Óchó* —
Make a way (to)	*Tinga*-l'ót-*wál*—	*Ténga*-l'ót-*wál* —
Way (to show the)	*Tinga*-l'āūko-*lá*—	*Ténga*-l'āūkāū-*lóa*—
Way (to show the)	*Tinga*-l'í-*tán*—	*Ténga*-l'id-*gúlú* —
Way (to clean the)	*Tinga búj* —	*Ténga búj* —
We	*Molōichik*.	*Māūlōichit*.
Weak	Áb-*tāūroki*-da.	*Yóbá*.
Wealthy	Ót-*yúbúr*-da.	Āūt-*rát*.
Wear (to)	Eb-*lāūti* —	Eb-*lāūt*—
Weary	*Wēlab*-ré.	*Wéli*-nga.
Weather (the), (fine)	*Māūro béringa*-da.	*Māūro dem*.
„ „ , (stormy)	*Māūro jábag*-da.	*Māūro jábog*.
„ „ , (hot)	*Ūya*-da.	*Ūya*.
„ „ , (cold)	*Chóki*-da.	*Yélam*.
„ „ , (rainy)	*Yúm*-da.	*Yúm*.
Web-footed	*Peketó*-da.	*Pákatá*.
Wedding (a)	Ád-*éni*-da.	Ád-*éni*-nga.
Weep (to)	*Tēkik* —	*Téki* —
Well (a)	*Ína*-l'ig-*báng*-da.	*Ína*-l'id-*boáng*.
West (the)	*Kámi-tek*.	*Kamár-té*.
Wet	Ót-*ína*-da.	Āūt-*ína*.
Wet (to get)	Ót-*ína* —	Āūt-*ína* —
Whale (a)	*Biriga-tá*-da.	*Biriga-toāū*.
„ „	*Kára-dúkú*-da.	*Kára-dúku*.

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Étá.	*Àtok.*	*Étok.*
Tāīeng-da.	*Tāīeng*-lekíle.	*Tāīeng*-che.
Óchá —	*Óchok* —	*Óchak* —.
Tāīeng-àt —	*Tāīeng*-le-*āūt* —	*Tāīeng*-ke-*āūt* —
Tāīeng-l'o-*chúle* —	*Tāīeng*-l'óto-*chúle* —.	*Tāīeng*-k'āūte-*chúle*—
Tāīeng-l'ír-*kíle* —	*Tāīeng*-l'í-*kílè* —	*Tāīeng*-ker-*kíle*—.
Tāīeng bíj —	*Tāīeng*-le-*bíj* —	*Tāīeng*-ke-*bíj*—.
Múle.	*Múle.*	*Múle.*
Tāūroki-da.	*Á-t'róki*-lekíle.	*Yíróngap*-che.
Āūto-*yíper*-da.	Āūtāū-*jíper*-lekíle.	Āūte-*yíper*-che.
Ébe-*lāūt* —	Ébe-*lāūt*—	Ébe-*lāūte*—.
Wélé-nga.	*W'láki*-chíkan.	*Waléakè*-che.
Lémar dem-da.	*Lémar dem*-lekíle.	*Lémar dem*-che.
Lémar káda-da.	*Lémar kádak*-lekíle.	*Lémar kádak*-che.
Wírawak-da.	*W'ríwak*-lekíle.	*Wiríwak*-che.
Térem-da.	*J'lúm*-lekíle.	*T'rem*-che.
Léke-da.	*Léke*-lekíle.	*Léke*-che.
Pàkatāū-da.	*Pákatāū*-lekíle.	*Pàkatāū*-che.
Óm-*chíkar*-da.	Tam-*chikír*-lekíle.	Óm-*chíker*-che.
Wàr —	*Yár* —	Ó-*wàr* —.
Éna-l'ír-*póng*-da.	*Énok*-ter-*póng*-lekíle.	*Énak*-ker-*kāūra*-che.
Ípila.	*Épel.*	*Kúpel.*
Āūto-*éna*-da.	Āūt-*énok*-lekíle.	Āūte-*énak*-che.
Āūto-*éna* —	Āūt-*énok* —	Āūte-*énak* —.
Péreke-tá-da.	*P'réke-tāū*-lekíle.	*P'réke-tāū*-che.
——„——	*Tàkajéo kádak*-lekíle.	*Téa kádak*-che.

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
What?	*Míchíbá?*	*Míàkat?*
What for?	*Míohe—len?*	*Míàka-leb?*
When?	*Tén?*	*Tán?*
Whence?	*Tekare-tek?*	*Kínagör-te?*
Where?	*Tekári-chá.?*	*Kínagör-á?*
Whereabouts?	*Tén-chá?*	*Kínagör-á?*
Whet (to)	*Jít* —	*Jít* —
„	Íji-*rír* —	Ídi-*rír* —
Whetstone (a)	*Tálag*-da.	*Toálóg.*
Which?	*Tén?*	*Tán?*
Whirl (to)	Íji-*kéti* —	Ídi-*kíli* —
Whirlpool (a)	Íji-*kéti*-da.	Ídi-*kíli*-nga.
Whisk (to), (of flies, etc.)	Ád-*wílya* —	Ád-*wíli* —
Whisper (a)	*Yálpa*-da.	*Yàlapa*-nga.
Whisper (to)	*Yálpa* —	*Yàlapá* —
Whistle (to)	*Kāūkok* —	*Kókók* —
White	*Ólowia*-da.	*Álépāīch.*
Whose?	*Míjia*-da?	*Míá—dégé?*
Who?	*Míjo*-la?	*Míad?*
„	*Míja?*	——„——
Whole (the)	Ár-*dúrú*-da.	Ár-*púlia.*
Why?	*Míche-len?*	*Míáka-leb?*
Wicked	Ig-*yúb*-da.	Id-*píchà*-nga.
„	*Jábag*-da.	*Jábog.*
Wide	*Peketó*-da.	*Pákatá.*

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Mátāīu ?	*Miák* ?	*Méak*-che ?
Má-lin ?	*Miák*-chíke ?	*Méak*-kéin ?
Ílékāūt ?	*Á-léch* ?	*Ílekāūt* ?
Mátíwe-lé ?	*Miák tíwe*-lák ?	*Méak tíwe*-le *ngák*--an ?
Mátíyé ?	*Miák tíwé* ?	*B'léyok láka*-le ?
Ílétāīch ?	*Léjāū* ?	*Áléyok* ?
Chét —	*Chéat* —	*Chéat* —.
Íram-*rér* —	Rém-*rér* —	Íram-*rír* —.
Tálak-da.	*Tāūlak*-lekíle.	*Tāūlak*-che.
Ílé ?	*Léch* ?	*Ílekāūt* ?
Íram-*kàte* —	Rém-*kàtè* —	— Íram-*kéta* —.
Íram-*kàte*-da.	Rém-*kàtè*-lekíle.	Íram-*kétà*-che.
Óm-*wíliya* —	Am-*w'líye* —	— Óm-*wilíyè* —.
Yàlap-da.	*Jálap*-lekíle.	*Yálap*-che.
Yàlap —	*Jálap* —	— *Yálap* —:
Wúl —	*Wúl* —	— *Wúl* —.
Pómer-da.	*Pómer*-lekíle.	*Pómer*-che.
Méche-líye-da ?	*Méche-líye*-ákíle ?	*Méche-líye*-che ?
Méche-le ?	*Méche*-lekíle ?	*Méche*-le.
Méchi ?	*Méchi* ?	——„——
Ár-*díre*-da.	Á-*chápar*-lekíle.	A-*díre*-le.
Má-lin ?	*Miák*-chíke ?	*Méak*-kéin ?
Ír-*yúp*-da.	Ré-*júp*-lekíle.	— Er-*préyit*-che.
Káda-da.	*Kádak*-lekíle.	*Kádak*-che.
Pàkatāū-da.	*Pákatāū*-lekíle.	*Pàkatāū*-che.

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English.	Aka-*Béa*-da.	Akar-*Bálé*.
Width	*Pàn*-da.	*Pádak.*
Widow (a)	Ár-*léba*-da.	Ár-*léba.*
Wife (a)	Áb-*pāīl*-da.	Áb-*pál.*
Wind (to)	Ót-*kāūt* —	Ót-*kāūdo* —
Wind (the)	*Wúl*-nga-da.	*Poát*-nga.
Wing (a)	Ig-*āīchatá*-da	Id-*koármo.*
Wink (to)	Ig-*némel* —	Id-*némang* —
Wipe (to)	Íji-*rár* —	Idi-*roár* —
Wise	*Múgu*-t'i-*dāī*-da.	*Múgú*-t'id-*dāī.*
Wish (a)	*Gári*-da.	*Goár.*
Wish (to)	*Gári* —	*Goár* —
With	*Ík.*	„
„	*Pāīcha-len.*	*Pōīcho-len.*
Wither (to)	*Búka* —	*Búku* —
Withered	*Māīñ*-ré.	*Mōīñó*-nga.
„	*Búka*-da.	*Búka.*
„	*Búcha*-da.	*Búchká.*
Within, (inside)	*Kók tár-len.*	*Kók tár-á.*
Without, (outside)	*Wálak-len.*	*Waláīch-á.*
Woman (a)	Áb-*pāīl*-da.	Áb-*pál.*
„ „, (young)	*Jádijóg*-da.	*Joátójóg.*
„ „, (old)	Áb-*jangi*-da.	Áb-*jangi.*
Womb (the)	*Árāīn*-da.	*Kári.*
Wood	*Pútú*-da.	*Pútu.*
Word (a)	*Tegi*-da	*Tégi.*

Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Bang-da. . . .	*B'tàng*-lekíle. . .	*Bang*-le.
Ár-*lépà*-da. . .	Rá-*làpak*-lekíle. .	Á-*lépok*-che.
Áb-*ób*-da. . .	Á-*óp*-lekíle. . .	É-*óp*-che.
Āūto-*kút* — . .	Āūtāū-*kót* — . .	— Óte-*kút* —
Pāūte-da. . .	*Pāūte*-lekíle. . .	*Pátè*-che
Ír-*tōīchāū*-da. . .	Ré-*wát*-lekíle. . .	Er-*tāūchak*-che.
Ír-*némal* — . .	Ré-*némal* — . .	Er-*némal* —
Íram-*rár* — . .	Rém-*rár* — . .	—Éram-*rár* —
Míka-te-*bíngak*-da. .	*Míka*-ter-*bíngak*-lekíle	É-*míka*-ter-*bíngak* — -che.
Kāūr-da . . .	*Kāūr*-lekíle. . .	Er-*kodr*-che.
Kāūr — . . .	*Kāūr* — . .	Er-*koár* —
——,,—— . .	*Éak*. . . .	*Léak*.
Bāīch-an. . .	*Bōīch-an*. . .	*Bōīch-an*.
Búp —. . . .	*Bóp* —. . . .	— *Bóp* —
Māīyat-nga. . .	*B'tú*-chè. . .	Ó-*bútú*-che.
Búp-da. . . .	*Bóp*-lekíle. . .	*Bóp*-che.
Béchà-da. . .	*Béchak*-lekíle. . .	*Béchak*-che.
Kótà tár-an. . .	*Kók t'rá-n*. . .	Tāūko-*tá-tarán*.
Wálm-an. . .	*W'lókar-an*. . .	*Wálma*-che.
Áb-*ób*-da. . .	Á-*óp*-lekíle. . .	É-*óp*-che.
Kíchik-da. . .	*Kíchik*-lekíle. . .	Ó-*k'chok*-che.
Áb-*chókan*-da. . .	A-*chókan*-lekíle. .	Le-*chókan*-le.
Kàriye-da. . .	*K'rōīye*-lekíle. . .	*Kàrāīi*-che.
Tákal-da. . .	*Tāūkal*-lekíle. . .	*Tāūkal*-che.
Téke-da. . . .	*Téke*-lekíle. . .	*Téki*-che.

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English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Word (a)	*Yáb*-nga-da.	*Yoáb*-nga.
Work (to)	Ón-*yóm* —	Óng-*yóm* —
World (the)	*Érema*-da.	*Árem*.
Worm (a)	*Wílidim*-da.	*Wílidim*.
Worn out, (physically)	Ár-*tám*-ré.	Ár-*toám*-nga.
„ , (of an inanimate object)	Ár-*tám*-ré.	Ár-*toám*-nga.
Worthless	Ón-*wélab*-da.	Óng-*wélab*.
Wound (a)	Áb-*chúm*-da.	Áb-*chúm*.
Wound (to)	*Chúm tegi* —	*Chúm teg*.
„ „ , (with arrow)	Áb-*járali* —	Áb-*chāūrpo* —
Wrap up (to)	Āūto-*chāū* —	Āūtá-*choá* —
Wrap round oneself (to)	Ót-*rám* —	Ót-*roám* —
Wrapper (of leaf) (a)	*Kápa*-da.	*Koápo*.
Wreck (a)	'*Á*-at-*kújrà*-ré.	'*Óng*-ád-*kúrú*-nga.
Wrestle (to)	Ád-*lé* —	Ád-*lé* —
Wriggle (to)	*Lāīa* —	*Lāīé* —
„ „	*Ñéradla* —	*Ñérádlá* —
Wring out (to)	Ót-*kétí* —	Āūt-*kítí* —
Wrinkle (a)	*Bár*-nga-da	*Boár*-nga
Wrinkle (to), (screw up), (of the eyes)	*Ñéred* —	*Tāīngé* —
Wrist (the)	*Tāūgo*-da	*Tāūgo*
Wristlet (a)	*Tāūgo chó*-nga-da.	*Tāūgo chóá*-nga.
Writhe (to), (with pain)	Ád-*kāūr* —	Ád-*kāūr* —
„ „ , (with laughter)	*Ūdigma* —	*Āūtigmá* —
Wrong	*Éché*-ré	*Jábogi*.

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Wár-da.	*Yár*-lekíle.	*Wár*-che.
Óng-*yóm* —	Āūn-*jóm* —	Āūn-*jóm* —
Áram-da.	*Tíwe tāūkal*-lekíle.	*Áram*-che.
Wiletam-da.	*Walitam*-lekíle.	*Wilidam*-le.
Ár-*tám*-nga.	Rá-*tom*-chíkan.	A-*tom*-le.
Ár-*tám*-nga.	Rá-*tom*-chíkan.	Á-*tom*-le.
Óng-*wélé*-da.	Āūn-*waláki*-lekíle.	Ó-*waléaki*-che.
Áb-*chém*-da.	Á-*chém*-lekíle.	E-*chim*-chè.
Chém téch —	*Chém*-le-*téch* —	*Chim*-ke-*téich* —
Áb-*chét* —	Á-*chét* —	— E-*chét* —
Āūto-*chāū* —	Āūkāū-ter-*ch'lóp* —	— Āūte-*chāū* —
Āūto-*róm* —	Āūtāū-*rom* —	— Āūte-*rom* —
Kāūbe-da.	*Kāūbe*-lekíle.	*Kāūpè*-che
'*Óng*-óm-*kàr*-nga.	'Am-*kér*-chíkan.	'Óm-*kér*-an.
Óm-*póchi* —	Am-*póchè* —	— Óm-*póch* —
Lóye —	*Lóye* —	*Lóyi* —
Ñáretil —	*Ñerátal* —	— Er-*ngayópe* —
Āūto-*kàte* —	Āūtāū-*kàtè* —	— Āūte-*kàeta* —
Pāūr-da.	*Pāūr*-lekíle.	*Pár* —
Ñéret —	*Ñérat* —	Er-*ñérat* —
Tó-da	*Tó*-lekíle.	*Tó*-che.
Tó chá-da.	*Tó béle*-lekíle.	*Tó chá*-che.
Átam-*wít* —	Átam-*wít* —	— Àtóm-*wít* —
Āūtàt —	*Ótát* —	*Úchāīch* —
Éche-nga.	*Éche*-chíkan.	— *Éche* —

English.	Áka-*Béa*-da.	Ákar-*Bálé*.
Y		
Yam (a)	*Cháti*-da.	*Choáro*.
„ „	*Góno*-da.	*Góno*.
Yawn (a)	*Ápa*-nga-da.	*Oápo*-nga.
Yawn (to)	*Ápa* —	*Oápá* —
Yell (to)	Ára-*pétek* —	Oáro-*pátêk* —
Yellow	*Térawa*-da.	*Táräölo*.
Yes	*Úba*-da.	*Úba*.
„	*Wäï*.	*Yátya*.
Yesterday morning	*Wäï*-ngāïya ár-*lú*.	*Wó*-nga 'óng-ár-*lú*-nga.
Yesterday evening	*Dil*-āïya ár-*lú*.	*Gólojá* 'óng-ár-*lú*-nga.
Yonder	*Kátin*.	*Koábará*.
You	*Ngolöïchik*.	*Ngäülöïchit*.
Young	Áb-*ráji*-da.	Át-*roákäïch gói*-á.
Your	*Ngía*-da.	*Ngégé*.
Youth (a)	Áka-*kádoka*-da.	Aka-*koádokó*.

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Púchikwár.	Āūkāū-*Júwōī.*	*Kol.*
Cháro-da.	*Chárāū*-lekíle.	*Cháre*-che.
Kúne-da.	*Kúne*-lekíle.	*Kúne*-che.
Áwich-da.	*Áwich*-lekíle.	*Āōwich*-che.
Áwich —.	*Áwich* —	*Āōwich* —
Áram-*bátê*—	Rám-*b'téaka* —	Ákam-*b'téaka* —
Chétá-da.	*Chétak*-lekíle.	*Chétak*-che.
Lúngi-da.	*Lungúi*.	*Lúngi*.
——,,——	*K'lé*.	——,,——
Wó-te 'óng-ár-*líwa*--nga.	*Wó-póye*-tá rá-*líwe*.	*Wó*-ta ka-*líw-an*.
Tá-*tírí*-te óng-ár-*líwa*--nga.	T'rá-*tírí*-tá rá-*líwe*.	Tá-*tírí*-ta ka-*líw-an*.
Kún.	*Kún*.	*Kúich*.
Ngúwel.	*Nyúwal*.	Lá-*núle*.
Áb-*rāīs kúi*-da.	Á-*rōīs*-lekíle.	Á-*rāūkich kúi*-che.
Ngíye.	*Ngíye*.	Lá-*ngúl*-le.
Ó-*kádàka*-da.	Āūkāū-*kádaká*-lekíle	Ó-*kádaká*-che.

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